THE CONTRE-LEAGVE

and answere to certaine letters sent to the Maisters of Renes, by one of the League who termeth himselfe Lord of the valley of Mayne, and Gentleman of the late Duke of Guizes traine.

Faithfully translated into English by

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Anſwere to certaine letters ſent to the Maiſters of Renes, by one of the league, who termeth himſelfe Lord of the valley of Mayne, and Gentleman of the late Duke of Guyzes traine.

XERXES being miſuſed with many the reproches of a ſoldiour of his army, made for the time no farther account thereof, but cauſed to be proclaimed throughout the campe, that that franticke fellow had leaue to ſay what he liſt, and the king to ſay and do according to equitie, wherevpon may be gathered it ſeemeth that there is no account to be made of the impudencie or fury of thy letters. Howbeit, in as much as the holy Scripture attributeth to kings, the names of Shepheards, of Fathers, yea euen of Gods, (as likewiſe God hath adorned them with ſome beames of his Maieſtie) ſith alſo the Apoſtles doctrine condemneth ſuch as reproue principalities, as a moſt pernitious peſtilence, it is requiſite to let thee ſee thy frenzye. Conſidering alſo that theſe warres, kindled in this Realme vnder your goodly pretence of religion, haue brought in ſuch vnbrideled licentiouſnes, as there is no longer regard of the king, of the Princes of his bloud, or of any other men of honour, but rather it ſeemeth that ſome kind of Gyants are ſprong from vnder the earth to conſpire againſt heauen, to terrifie the Angels, to raiſe warre againſt God, to fill the earth with fire and bloud, and to baniſh all pitie and iuſtice.

But in ſo bold an enterpriſe, as is this warre, you will ſerue for a trompet, togither with the Ieſuits and other

your ſeditious preachers vnto whom in the chiefe cities of the realme at this day the vailes of the great temples do yeeld no other eccho, but fire, bloud, & death. To which ende certaine verſes vomited out of thy ſeditious ſtomach thou haſt intituled, *The Catholike Trumpet*: ſo as were not this argument ſo wofull, yea euen one of the moſt lamentable, we might let thee ſee that this is as fit for thee as for the Aſſe in the Lyons warre. Neuertheleſſe, ſith thou art not ſuch a beaſt but that thou knoweſt what miſeries ciuill warres do bring in, and of a iolity thou ſekeſt thereafter, and doeſt therto enflame euery man as well by ſermons as ſeditious writings, muſt we not needes inferre that it is ſome rage of hell fire which flameth within thee: whereof we haue ſufficient teſtimonie in thy letters written to the citizens of Renes: as well in thy impudencie to counſell thoſe that asked no counſaile of thee, to rebell againſt the king, as alſo in that thou concludeſt their honour to conſiſt in ſuch rebellion and felonie. For theſe be thy wordes in the beginning of thy letters: That it concerneth their honor, which they haue greatly blemiſhed in rebelling againſt the Lord Gouernour: but in caſe the gouernour conſpire againſt the king, for whom ſhould the towne hold, but for the king? Is it rebellion? Yea (ſaieſt thou) againſt the gouernor: and is it not rebellion to withſtand God and the king? Whom ſhould we rather obey, God and our king, or the gouernour when he diſturbeth the kings eſtate? And to reſiſt him is it not fidelity to the king and obedience to God? For the gouernours ſake ſhall we caſt the king out at dores? Or for the placing of the ſeruant in the maiſters rome muſt we caſt downe the king? Or are the houſehold children to be reproued, if ſeeing the ſtuard of the houſe ſeeke to driue away his Lord, take their mother

ther perforce and endeuour to make himſelfe Lord of the houſe, they do reſiſt him? What daſtardlines is it being able to withſtand him, yet to let him alone, and to yeelde vnto him; or what do ſuch deſerue? Thinkeſt thou that the kings ſubiects and officers with the parliaments, and other men of authoritie, eſpecially the Nobilitie, ſhould deſerue any leſſe, if ſeeing the gouernour practiſe to ſeize vpon the kings eſtate, they ſhould ſhut their eies, looke aſſi de, or make as if they ſee him not. For being able to let him, if they ſuffer him, they be as guilty as they that put the ſcepter in his hand, ſet the crowne vpon his head, or placed him vpon the kings throne: and yet ſayeſt thou that at Renes they haue greatly blemiſhed their honour in that they tooke not part with the Lord Gouernour againſt the King. This is the firſt argument, doſt thou not then beginne well? How durſt thou write this to a parliament towne? Thou leaueſt God for his Saincts, the king for his ſeruants, and if we liſt, euen God for the king. Is it not ignorance therefore that raigneth in you, yea euen the power of darkenes? Nay rather impudencie in thee, who determineſt that the honour of the towne conſiſteth in rebelling againſt the king. Peraduenture you will ſay that they of the religion haue done as much. That is falſe, for they neuer did as you do: It neuer came in their mindes: They neuer practiſed any thing againſt the kings eſtate, againſt his perſon, his honor, his life, or his edicts, but were alwaies armed in fauour of the ſame, hauing both them and the chiefe princes and officers of the towne on their ſides: yea euen thoſe who now do hazard their liues for the kings eſtate, for his perſon, his life, and the benefite of the realme. How then haue they practiſed againſt the king? But you will replie that you likewiſe haue nowe the edict of

vnion made by the king and his eſtates. I will not enter into the nullity of your eſtates, neither will I ſhew that they were counterfeit, that the voyces were purchaſed contrarie to the kinges will, or that the deputies were corrupted, for thou knoweſt it well enough, as alſo that moſt of them were of the league, and came not to procure peace, but contrarie to the kinges pleaſure, to draw all France into an immortall warre. This is euident, therefore I leaue it, to the ende to anſwere thee that thoſe of the religion beare date firſt, that their edicts go before yours: and that euen the Captaines of your league haue ſworne irreuocably to them: therfore that they can not be broken. Their firſt edict was agreed vnto by the king, by his whole counſaile, by all the ſtates of the land, by all the princes of the bloud, and by all the parliaments of the Realme for the welth and quiet thereof: Can you ſay as much of yours? Nay yours haue bene wreſted forth for to enfringe theirs, wherto they haue alwaies held, and which haue continually bene mainteined by the chiefe princes of the bloud. Thus haue you offered violence to the lawe, to the peace, to the welth and helth of the realme: your edicts are repugnant to the quiet thereof, neither were they euer deſired but by you of the league, and that only to this accurſed ende, (notwithſtanding whatſoeuer pretences of religion you haue propounded to depriue the realme of peace, to ſet it in trouble: to maintaine warre: to deſtroy the goodly forces thereof: and to bring it into that ruine which by this edict of vnion you do ſeeke and draw vpon it ſo much as you may, contraty to all right, all lawe, and the kings holy will which tendeth onely to the peace, benefite, and ſafety of his kingdome: this haue they of the religion alwaies thought to be the kings minde: and they hoped that one day he

ſhould

ſhould know his enimies, whereof you were ſhrewdely afeard, and therefore thought it good to arme your ſelues with this edict of vnion. The king hath knowne you: witnes the ſequell therof.

Moreouer when they of the religion tooke armes, it was onely in their owne defence, to kepe themſelues, their wiues, their children, and their goods from you, and according to the kings edicts, to maintaine their religion which you went about to take from them, yea which you had taken away: but can you ſay that any man hath taken away yours, or gone about to take it away? Thou wilt paraduenture ſay, their religion is hereſie and muſt not therefore be ſuffered in the land: ſhalt thou preſcribe a lawe to the king and the ſtates of the realme. Shall the Lorraine or any other make decrees in the land? It hath bene thus thought good by the king, his princes and eſtates, beſides it is the religion of the moſt part of the kingdoms in Europe: moreouer it may be told thee that they haue ſhewed their religion to be no hereſie: and are ſtill ready ſo to proue it by the word of God. Can any man ſay more. But you do put the deciſion thereof in the ſword: helas, how well do you know that ſuch matters are not to bee iudged by wepons? What do you get? But what other pretence might you haue to deuide the kingdome? to take away the defence thereof: or to deſtroie the forces of the ſame? What coulour could you finde whereby to leuie warre againſt the king, and to take him, or make him to loſe his eſtate? Do what you will, right, reaſon and truth ſhall ouercome. True it is that they of the religion haue vſed the kings treaſure and townes: and reaſon good: for it was for the ſafetie and preſeruation of the beſt French men and chiefeſt princes of the bloud againſt the Spaniards and other ſeditious per-

ſons: it was for the defence of the kings beſt ſeruants, as this day doth teſtifie, and for his Maieſties ſeruice againſt you his perpetuall enimies, and in maintenance of the auctoritie of his edicts, which contrarie to the kings pleaſure you haue euermore violated. Theſe of the religion haue alwaies rendred vnto the king his townes, and ſtill haue acknowledged themſelues to be his faithfull and loyall ſubiectes: and by the edicts haue continually beene freed from all blame of ſeeking alteration in the eſtate: but this can not you ſay of your ſelues: for you haue thruſt foorth the king: you haue proceeded againſt him and the preſidentes of his iuſtice: you haue miſuſed his picture: nay what coulde you do to him, if God preſerued him not from your rage? But your Ieſuites and other ſeditious preachers which ſeeke warre rather then peace, and the alteration of the ſtate rather then the kingdome of heauen (as if they were borne for no other ende, but to giue the realme in pray, to make vs kill one an other, and to leade our ſoules into hell?) do ſay that for religion the ſtate was altered in Iſraell, as when Elizeus (at the leaſt by him whom he ſent) annointed Iehu king. But let them take that example, either els the example of Lobna who rebelled againſt Ioram king of Iuda: what wil they do with it? For both the Iorams had forſaken the true religion, that Moiſes commaunded by God, which was not lawfull for them to do. Hath the king done ſo? Nay, holdeth he not their Religion, or rather they his? What would they more? What occaſion haue they to deale with the king as Iſraell did with thoſe kings? They feare the change of their religion? Why ſo? Belyke they thinke it to bee nought: If it bee of God, God will maintaine it. Were it not better to reſt there, then

then vnder a falſe feare to leauie warre: they take the alarme too ſoone: this coſt the realme too deare: wee muſt not be ſo ſlye: euery day hath malice enough for it ſelfe, neither ought we to torment our ſelues before the time ſaith the Lord. But if they ſweare that this was the onely cauſe of their taking of armes they forſweare them ſelues: witnes their behauiours towardes the king, and towarde his picture, alſo all that they haue writen againſt him, wherein they ſhewe that they rather ſeeke alteration of the enact, then feare any change in religion. Moreouer ſuch examples of Iſraell, whether of the Prieſtes or Prophets, yea or of the kinges, are not to bee drawne into conſequence, for they concerned Iſraell onely, neither are they any longer in vſe. Euen this example of Iehu is a matter exraordinarie, and was but once put in practiſe: Beſides God brought vpon Iehu all the bloud that he had ſhed: for cloking himſelfe with zeale of religion he (euen as you) ſought nothing leſſe then religion, neither labored ſo ſore after any thing as after the aduauncement of his houſe and the kingdome. But what taketh our gouernment of that of Iſraell? we take not ſo much as the manor of electing our paſtors, and ſhall we fetch thence the forme or polllcie of creating kinges? Hath not euery realme a fondumentall law for thoſe matters and a manner of creation of kinges? Wherein it is not lawfull to make any innouation, or to motion any ſpeech tending thereto, no not for the Princes of the bloud, much leſſe for others, and leaſt of all for ſtraungers which are not to looke thereinto. Beſides, the date of the olde Teſtament is out: It was the time of miracles: God wrought them in thoſe dayes in Iſraell, ſometime in the Prophets, ſometime in the Prieſtes, and

ſometime in the realme and perſons of the kinges: God doth not ſo now: let vs graunt you your demand, and the realme ſhall be bound to chaunge kinges as often as the prieſtes liſt, alſo to take what kinges they pleaſe: ſo what ſhall become of vs? Againe the pollicie of Iſraell belonged to Iſraell onely, and died together with the kingdome of Iſraell.

Moreouer I praie thee, where is Eliazer to annoint vs an other king? Let him proue vnto us his ſending: Let him worke ſome miracle: to the ende thereby wé may know that God purpoſeth to alter our eſtate, But religion vſeth miracles no longer, neither chaungeth eſtates: For albeit ſhee require reformation as much as may bee, whether in pitie, in iuſtice, in pollicie, or in manners, yet doth religion ſtill leaue vnto euery man his right, as appeareth in ſundrie places of the newe teſtament. The alteration of the ſtate of Iſraell repugneth not my ſaying: For that was a holy kingdome, and Gods royall Prieſthood: a Nation which God preferred by extraordinarie meanes, vntill the comming of the Meſſias. That people depended immediatelie vpon God, and vſed no other pollicie then the ſame which God had eſtabliſhed for them onelie, neither had they anie other eſtate then the ſame which God erected both when, and as he pleaſed: As alſo God would haue the people to depend immediately vpon him in the eſtate of his kingdome: ſo as if he made anie alteration hee did it by miracle, whereby it euidentlye appeared to bee his will.

But where is this anmointed one whom you would make king? Nay, you wil rather ech kill other, then agree

agree vpon any one. For as wee ſhall ſee hereafter the townes ſhoote at one thing, the cleargie at an other, and the gouernours at an other: For theſe doe pretend to make the kinges electiue, or elſe to erect an other Empire in Fraunce: wee knowe it well enough. Had not the Duke of Guyſe this poſie, *Euerye one in his turne*: according whereunto through Gods iuſt iudgment hath hee not left his place to his brother? Him you haue to your head: hee hath his Lieutenauntes euerye where, whereſoeuer you haue any holdes, and in all the prouinces. Were he the ſtronger in the fielde, he would commaunde the townes: Thus you haue a king choſen, or an other Empire. This head being dead an other will ſucceede, and rather the craftieſt and moſt wicked (for others you can not furniſh) alwaies prouided that hee bee the forwardeſt in the degree of armes, after the manner of the olde Empire, and ſtrongeſt in the fielde. Then muſt weapons walke, poyſon, or thruſt out, and anye other game wherby each one may ſupplant his companion. This game muſt bee played vpon the belly of Fraunce: Theſe townes which were too free, and ſet themſelues at libertie, will bee deceaued: The Nobilitie ſhall bee brought into ſlauerye: onlye the Cleargie ſhall liue at eaſe and pleaſure: For there muſt bee ordinarily ſome hundreth and fiftie thouſand men in the fielde to compaſſe this matter about, and yet perhaps will bee ſcarce enow. Such an election (which can bee no other but a tumult) eſpeciallye in France, bringeth with it all this, and hath within it, euen as the fire hath the propertye alwaies to burne. This is it which

your Ieſuits and other mutinous preachers do ſeeke, when in their ſermons repleniſhed with felonie, they alleadge theſe examples of the olde teſtament, wreſting the Scriptures to their owne deſtruction, the ouerthrowe of the Realme, and the damnation of an infinite nomber of ſoules.

Nowe will I returne to thy ſpeeches, and would gladly knowe vpon what reaſon thou ſayeſt that the towne of Renes and the Lord of Mom-Barot, being therein for the king, with other the Lordes of Brittayne which held out for his Maieſties ſeruice, ought to haue taken part with the Lord of Mercœur who enterpriſed againſt the king. They perceaued your dryftes, and the holye purpoſes of your League: they ſmell out the zeale of your ho'y mother church which is continually in your mouthes: they tooke heede of you, and ſtill with their due reſpect to his perſon. Was this euil done? Who will blame them? What lawe will condemne them? Conſidering that euen at a kinges death, if the gouernour detayneth the towne, and doth not keepe and reſtore it to the heyre of the realme, hee is taken for an vſurper, and is denounced an enimie to the king and kingdome, and worthy to looſe his liſe togeather with his head. But who are you, that would haue the kinges ſucceſſion euen before his death? That would ſtrippe and vncloth him before hee bee willing to go to bed? I would moreouer demaund, wherefore doth the king place gouernours in his townes, but to keepe them for him ſelfe, in caſe the gouernour of the prouince would practiſe any thing againſt his maieſtie. If thy ſpeech muſt take place, then take all right from among men:

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all pollicie from kingdomes: & all iuſtice from off the earth. Raze out the lawes out of our bookes: yea euen plucke God out of his ſeate, and take from him his Empire: Enſtall the ſeruant in his Maſters throne: aboliſh all equitie: make the ſubtilleſt mightieſt, the ſeruant, maſter of the houſe, and the wickedeſt wretch king. For ſuch as thou art there neede neither God, law, heauen, nor iuſtice vpon earth? Thou ſpeakeſt of Atheiſtes, but is there any Atheiſt, if thou beeſt none? Well, hearken a while, he that confoundeth all lawe both of God and man, and will deale as if there were no God in heauen, the ſame is in that point an Atheiſt: But thou doeſt this, for thou wilt take from thy king his townes and eſtate, and giue them to his ſeruant: thou confeſſeſt him to be no longer king: thou calleſt him but plaine *Henrie* of *Valois*: tell me therefore who thou art. The king whom God hath eſtabliſhed doeſt thou caſt downe: thou diſgradeſt him from all power and authoritie: contrarie to Gods word and his expreſſe defence, thou ſpeakeſt ſo vnreuerently of him, that the verie Deuils, (as a man may ſay) ſhould bee affraide, neither careſt thou for God in this matter, nor feareſt anie other but thy dead Idols. Tell vs then if thou beeſt no Atheiſt, what thou art. God preſerueth kings, he placeth them vpon their thrones: they are his Lieuetenants, and pettie Gods in power. I haue ſaide, you are Gods, (ſaith Dauid) ſpeaking euen ſo, and with ſuch reuerence of his enemie Saul, who wrought ſo much miſchiefe againſt him, yea and againſt the Sacrificers and Prieſtes annointed by the liuing God, for his ſake. Kings do giue life and death. Iupiter (ſaide the Heathen to this purpoſe) beareth the thunderboult about him, and therefore wee ſee that ſome Emperours cauſed him to bee grauen in their

coynes with two or three thunderboultes in his hand. And Salomon ſayth that the frouning of the kinges countenance is the meſſenger of death: for their eies ſende lightning and yet thou art not afeard. Speake therefore wiſely and make account that the wiſe king ſcattereth the wicked, and driueth the wheele ouer them. But what? It is the loue thou beareſt to the towne of Renes, which thus tranſporteth thee. Doeſt thou not loue it well? In deede it is greatly beholding vnto thee, as well for the good counſell which in thy letters thou giueſt it, as for thy great endeuour to vphold the honor thereof againſt all that ſpeake there-againſt. For to whom may they complaine but to thee? Or in whom might they more ſafely repoſe their confidence then in thee? yet know wee ſcarce who thou art: but thou anſwereſt, that *all the miſchiefe is to be imputed to the Gouernour Mon-Barot whom thou tearmeſt a reſolute Hereticke and ſayeſt that he will vndoo both himſelfe and the towne together*, the reaſon, for ſayeſt thou, *he will plant Hereſie and Atheiſme*. In deed that were the way to vndo the towne and in caſe he were ſo minded he ſhould not only looſe himſelfe, but ſhould alreadie be a loſt man. But ſith there is no ſuch matter, alſo that there is no Hereſie in him vnleſſe it be hereſie to be in the Romiſh Church, (couldſt thou be content to confeſſe this?) what other thing doth there then remaine but that all the worlde ſhould perceiue that thy ſpeeches proceede from a troubled head? not that he is to be ſuſpected of Atheiſme: haſt thou ſeene him in profeſſion or act doe any thing likely thereto? It were peraduenture good that thou wert none no more then he: but our debter chalengeth vs: to hold out for the king, to feare God, to ſtand in awe of his horrible vengeãce, which euermore foloweth the perturbatiõs of an eſtate:

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to loue peace: to obey the lawes: to withſtande your wofull League: to bewayle the apprehenſion of theſe miſchiefes which it bringeth with it: to quench the fire of ſedition: to vphold godlineſſe: to keepe France out of hell: to reduce it to quiet: to ſtaunch the bleeding thereof: to wipe away the teares of the ſame: to preſerue that ſo noble eſtate before the Lorde and his Angels: to reſtore euery one to his goods: to repleniſh our houſes, our ſtreets, and our fields with ioy, peace, wealth & all mirth: terme you all this hereſie? to cauſe euery Frenchman to fall vpō their knees before God: to force them to lift vp their hands to heauen: to moiſten their eyes with the teares of ioy: to procure all men to giue God thankes for the peaceable eſtate of the Realme: to ſtoppe the courſe of blaſphemie, periurie, curſinges, denials of God, and murmuringes againſt God and the king which the warres do breede (as the Prophet ſayth, that it maketh man to looke a skue vpō heauen & to accurſe the king) calleſt thou it Atheiſme to ceaſe all this? It is the kings pleaſure. The Lord of Mon-Barot had reſpect thereto: houlding for the king according to duetie he meant to eſchue a wofull warre for Brittaine: call you him therfore an heretike or an Atheiſt? Where haue you gone to ſchole? Was it Sorbonne, or the Ieſuites that taught you to ſay that the procuring a good and holy peace is the way to plant hereſie and Atheiſme? Moreouer if we ſhould enter into conſideration of his action, it is enough for him that the king doth finde him faithfull, and commendeth him for his wiſe dealing. Neyther taketh he it other then for an honour that thou ſhouldeſt iniurie him for dooing his king good ſeruice. For hee hath kept the Towne to the kings vſe: he hath maintayned his Maieſties authoritie: he hath

cauſed his edicts to be there reuerenced and receaued: he doth his endeuour to vphold Britaine in peace and in all honor: to preſerue in the Towne many ſoules that are faithfull to the king, ſuch as feare God, as well of the one as of the other religion of all Brittaine and the confines thereof, whom the king next vnto God hath committed to his diligence and fidelitie, leaſt they ſhould become a pray to your inſatiable League. And gromble thou as much as thou wilt: let thy Ieſuiſtes with their ſermons heate thee: yea let the Diuels thẽſelues fret, what careth he, conſidering that next after God he hath the king for his warrant: his ſacred Parliament for his Counſaile: the moſt noble for his comfort: Gods Angels for his lookers on: and all good men for aduowers of his actions? Yea I will nowe prooue that euen by thy owne writing hee deſerueth commendation. For thou ſayeſt that Brittaine hath alwaies carried away the commendation for the integritie of their fidelitie: which is true. Knowing then the integritie, and vprightneſſe of the Nation, with their reuerence and obedience to the king, who would euer haue imagined that the League could finde anie place there? as in deede it hath not in any the great and auncient families, whom God hath hetherto preſerued in their former eminencie. Herein doth Brittaine triumph ouer all the other Prouinces of the Realme, in reſpect of the great number of mightie and noble families that it hath, whereof there is none found worthie to be of the League, but onely that one which thou extolleſt. But peraduenture it is more expected that Iſraell will reſtore vnto him his fathers pretended kingdome: That did this famelie attend in the former troubles, witneſſe the late Lord of *Lorrains* letters. For when your faction meant to infringe the

peace

peace and renue the wars by his letters he wrought to his partakers that hee was aſſured that that family would not be the laſt at worke. What ſhall I tell thee? that all they which make thoſe commotions in the eſtate haue no other meaning but to rent a ſunder the Realme, and to catch euery man his fleeſe: thou knoweſt it well enough. Thou ſeekeſt to take awaie the king: thou haſt diſgraded him: In your Sorbonne ye haue condemned him: you haue executed him in his picture, which neuer any people did, no not the moſt barbarous: the verye ſunne might haue abhorred your deede, and the heauens beene aſtonyed thereat: did you it becauſe you would not make an other king? But thou woteſt whom thou appointeſt in his place, at the leaſt for Brittaine: but be thou ſure it ſhall neuer come to paſſe. For if Brittaine hath euermore continued ſounde in fidelitie, will ſhee nowe looſe that reputation and derogate from the honour of her aunceſters? Nay rather as beeing couetous of honour, ſhee will in this affayre ſtill compaſſe matters woorthie her memorie. Hath the Lorde of Mon-Barot doone anie thing contrarie to this fidelitie: nay contrariwiſe, hath hee not perſeuered in the ſame fidelitie and obedience that Brittaine hath ſworne to the crowne and kingdome? What then meaneſt thou? If thy wordes be true, he togither with the other Lordes and Gentlemen who with a good conſent aſſiſted him with one minde in withſtanding the certaine and ineuitable ruine of Britaine, deſerueth commendation: for the League would haue entangled it in ſuch warres as the poſteritie ſhoulde neuer haue ſeene the ende. What meaneſt thou therefore to reprooue that which thou art forced to commend? But blame prouidence, a ſinguler

gift of God: blame that care that euery one ought to haue of his ſafetie, and the peace and benefite of our poſteritie: defame vertue, condemne goodneſſe: ſpit at glorie, yet haue all this valiant and braue nobilitie, this graue Parliament, this peaceable towne done nothing but what deſerueth true, great, perfect and eſpecially honor. In the meane time thou ſayeſt it is a *peruerſe perſwaſion*, namely their deede, *an vnreaſonable ouerweening*, thou tearmeſt them, *Gyantes the children of the earth*: But thou art deceaued: thou takeſt others for thy owne: for who is worſe perſwaded then he that taketh falſhoode for trueth, wrong for right, and euill for good? Who is ſo preſumptuous as he that riſeth againſt the king, the peace, and the lawe? Who doe more ouerweene, then ſuch as ſeeke to ſcale heauen, to beate downe equitie, to take away all lawe and policie of kingdomes and to caſt downe and ſubuert the principalities which the God of heauen hath eſtabliſhed vpon earth? Thou ſpeakeſt of Giants, but wooteſt thou what they are? No man doubteth but there haue beene Giants in olde time, whom the Poetes haue tearmed the children of the earth. Fayning of them that they ſought to ſcale heauen, and to plucke God out of his throne, alſo that being high and mightie they ſo heaped mountayne vppon mountayne, that the Gods were a fearde and fled into Egypt: that Iupiter looked downe from aboue vppon thoſe Giantes, beeing diſpleaſed with their ſo vnreaſonable preſumption in his iuſt diſpleaſure ſhooke his glorious head, and withall made heauen and earth to tremble, and commanded the Ciclopes to make headie his thunderboultes which the diligent Eagle brought vnto him, he ſhot them from aboue, and fought from heauen: Hercules alſo

fought

fought for him vpon the earth againſt the ſayde Giants, who thereby were broken and ouercome, their mountaynes were caſt vppon them, and themſelues brought lower then before they were high: then was their kingdome in the bowels of their mother the earth, and hell it ſelfe was their heauen: their glorie was turned into reproch, and their name defamed for euer. But nowe hearken to the ende of that fable, and thou ſhalt ſee what moued the learned Poets to faine it.

We finde in certaine olde fragments of auncient Hiſtories that Oſiris who reigned in Egypt, and was afterwarde ſurnamed Iupiter, the ſame who was called Pharao, and who tooke to him Sara Abrahams wife (indeede in purpoſe to marrie her) was a king of ſingular pietie, iuſtice, and clemencie, as appeared in the exhortations that he made to Abraham and Sara when hee reſtored her againe, alſo in the good that he did to them and in his feare of GOD which kept him from touching her. We finde likewiſe that hee trauayled into diuerſe partes of this worlde with Iſis his wife, who is alſo named Iuno: that he taught men good lawes and pollicie, and namely the art of husbandrie, alſo to liue more ciuilly then the rude worlde yet did. To be briefe, that he left a notable memorie of him ſelfe, as appeareth by the coynes that are to be ſeene and read together with other monuments and antiquities: or that thus doing much good among men hee purchaſed great honour and fame among thoſe kinges whome the holy ſcripture nameth Gods. His Empire was great, yea hee was accounted a great and mightie king and the moſt famous amongeſt the kings of the earth, which bred him the name of the Great God Iupiter

or helping father, and to be the greateſt of the kinges that were called Gods. I will not ſpeake of the ſuperſtition and Idolatry that ſprang thereof, for with the exceſſiue commendation of his rare vertues, and by giuing him thoſe magnificall titles of God, men ſo farre forgat themſelues that after his death they inuocated him, had recourſe to him as to God, and accounted him a God both in heauen and earth: neither will I ſay that the Philoſophers knewe this errour and had him in deriſion, but not very openly. Which coſt Socrates his life, ſo deepe roote had this infernall ſuperſtition taken throughout the worlde: All this will I omit to come to the ſtorie, namely that Iupiter liuing and reigning in his kingdome which was of great extent, the Gyants (ſo tearmed for their bouldneſſe, corpulence, and the great ſtrength and authoritie that they had vnder this Iupiter) with their great townes, inacceſſible as mountaines, rebelled againſt him: And indeede in thoſe dayes all townes were builded vppon mountaynes, whereuppon the Poets write that they heaped mountaine vpon mountaine, meaning that they ſo fortefyed themſelues that they were throughly perſwaded to thruſt Iupiter out of his throne: then many other ſmaller kinges (who alſo were called Gods and tooke Iupiters part) were forced for their ſafetie to get into Egypt, as the ſureſt fenced parte of the earth, where alſo Iupiters chiefe ſtrength laye: what got theſe children of the earth? So did Poetes tearme thoſe Gyantes in this caſe, to ſignifie that they were newe come, ſprong from ſome obſcure race, like muſhrommes that ſhoot foorth of the earth in one night, alſo to ſhewe that they were not of the race of the kinges, whom for honor they termed the heauenly originall of the gods.

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They gained as much as they that went about to ſteale heauen. They lift vp them ſelues againſt God, in riſing againſt their king, but God caſt them down into hel, and buried them vnder the great montaines which he ouerturned vpon them, ſo as there remained no ſpeech or fame of them, but with infamie and horror to the poſterity. Of this matter did the auncient Poets compoſe diuers ſonges, whereby to ſhew that king Iupiter ouercame them through the fauour of the heauens, alſo that he had no other meane to compaſſe it, but they haue entermingled and hidden all vnder their fables and poeticall fictions, in weening to write moſt excellently of ſuch notable matters. I will omit all that afterward happened to the ſaid Oſiris through the ſecond League or conſpiracie of the remainder of thoſe giants, alſo their horrible, yea deteſtable and infamous crueltie: Likewiſe the reuenge that Iſis tooke, together with the incredible exploits of their ſonne Hercules or Horus. But what wilt thou now ſay? Who be theſe giants that ſeeke to ſcale heauen? Who is that king whom they ſeeke to thruſt out of his throne? Whom do they ſet vpon? What will become of it? Doth not God preſerue the mightie kinges? ſaith Dauid, yet the holy hiſtorie teſtifieth that hee heareth and keepeth them from thoſe calamities wherinto they are brought for their ſinnes, ſo often as they returne and crie vnto him: the onely example of Manaſſes among many other may ſuffiſe for proofe thereof: yea for ſuch a profe, that when we ſee that they haue recourſe vnto God, we may well ſay that it is a teſtimonie and infallible token of their ſaluation.

Thou tearmeſt thoſe that held for the king *Buſiris and proud Tirants*: But for whom but their king ſhould they hold? They belong to the king, they be bound to

the king: they haue liued to the king, they owe their goods, perſons and liues to the king and the preſeruatiõ of his crown. Shall they leaue their king? The bees do neuer leaue theirs, yet are they but flyes: without him they can not liue: when hee is abroad all is ſcattered: when they ſee him not, O wondrous worke of God, all is without conduct: when he is dead they all die, and without a king they yelde no profite. Thinke vpon this, you that wil haue no king, or that at the deuotion of the holy mother Church, deſireſt to make an electiõ. Wiſe men do finde it were the way to make a very hell of the realme: and to bring fire, ſword, famine, bloud & death into all partes thereof: for euery one would be maiſter. Why not a French man as ſoone as a Lorraine, a Sauoyan or an other ſtranger? The ſtate will bee ouerthrowne: when wilt thou haue formed ſuch an other? This legue of our kings formed it, to them doth the honor therof appertaine: alter ſo ſtedfaſt an eſtate, & bring in one, and place an other, and what will it be? Euen as much as the deuiding of the realme to euery man his ſhare: Then will one ouerrun an others portion, and the warres will floriſh all ouer, one warre will followe an other: our forces ſhalbe brought low: the gate ſhal be open to the ſtraunger: what ſhould petie kings eaſie to be deuided, and peraduenture in continuall controuerſie, be able to do againſt a mighty ſtranger, either Engliſh, Spaniſh, Germaine, Muſcouite, Tuck or Tartarian, whom the leaſt of the three laſt is taken to be nere hand as mightie as all Europe? They trauaile not, ſaieſt thou, ſo farre: yes indeede do they, If God do but whiſtle they march much farther. They go where they ſee deuiſion: They haue heretofore come into our countries, yea out of the fartheſt part of the worlde, as did the Gothes, Oſtrogothes, Wiſigothes, Wãdalles, Huns Ger-

Germaines & Switzers. Came not the Romaines whē we had but common welthes and principalities? Came not alſo the Sarazens from the deſertes of Arabia into France: or held they not all Guyen and Languedocke euen vnto Auignon? How many battailes had we to expell them? Who now doth or hath kept the ſtraunger out, ſo as he durſt not ſo much as thinke vpon entring? The forces of the realme: Helas, that conſiſteth in loue, and obedience to the king: for we haue no other ſtrēgth in France. I ſhall neuer beleeue thee to be a French mā: for ſo farre as in thee lyeth, thou ſetteſt deuiſion in the land betweene the people and the king, with furious irreuerence thou makeſt the king odious: thou breakeſt the vnion of the realme, and the power thereof, which conſiſteth in vnion. Thou goeſt about to giue the realme for a pray, to diſperſe the eſtate thereof, to open the gate to the enimie, to deliuer our fieldes, townes, and caſtles into his hand, and to bring Fraunce into the Spaniards bondage. Setteſt thou deuiſion in the realme? Thou beateſt the buſhes and hunteſt for him. He lyeth in waite: He watcheth time conuenient to fall vpon Fraunce, and thou giueſt it a pray into his hands, and ſubmitteſt it to the barbarous crueltie of the inquiſition, which is a thouſand and a thouſand times more cruel then euer was that of Buſiris, of whom thou ſpeakeſt. Your ſelues muſt not tarry at home: you muſt go into exile: you muſt repeople the Indies. The Spaniardes are no leſſe fierce to the Frenchmen then to the wilde Indians, of whoſe fleſh they haue kept open ſhambles for the nouriſhment of their dogges, witnes one of their owne Biſhoppes, euen Bartelmew de las Caſas, who hauing ſeene it did write it. Then muſt the Frenchmen ſearch the myues for golde, and yet haue none, but rather there

ſhall raigne more baſtonadoes vpon their backes, then maluedies in their handes. Thou ſpeakeſt of proude tyrants, go but into Flaunders, and thou ſhalt ſee what the Spaniards are. Thou mentioneſt Buſiris, read therfore but what the Spaniards haue done in India. And you like wretches would put France into their hands, what do you therefore deſerue? Neuer alleadge your zeale of religion: for there is no religion that will make you do that. Had the king forbidden your religion when you begun this warre, and forced him to fight againſt thoſe of the religion? Nay you did it of malice, to bring downe the ſtate of the land: for you ſaw well enough that by breaking the occaſion thereof, you tooke away the defence alſo. Neither ſpeake of the warre that is now leuied againſt you: for others muſt defend them ſelues: ſith you began the warre, what if now they giue you enough of it, and a little too much? Say not likewiſe that now the king doth miſtruſt you: rather thinke that he is ſorie he hath no better ſubiects of you to truſt vnto. For you ſee what you haue alreadie done to thoſe of the religion: haue you yet repented it? Yea, that you haue done no more. Yet herein your crueltie was greater then was Buſiris, as maie euidentlie be proued vnto you: but let this be forgotten, and let vs ſpeake of that you haue done, and yet do vnto your king: therein is your paſſion more then furie, as ſhall appeare in place conuenient. Yea, it is euen rage it ſelfe, witnes that which is vttered in your ſermons, done in your proceſſions, and practiſed in your ſhriftes: you helpe your ſelues with your religion, as with an inſtrument of crueltie to warre vpon your king and to kindle his people againſt him, ſo as wee muſt needes ſaie that you haue a grudge againſt him. What ſhall I ſpeake of your leaſings, ſlaunders, falſhoodes,

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curſings and imprecations, either of your attempts in al ſortes againſt his Maieſtie? Therein hath he matter ſufficient to miſtruſt you: yet is it you that haue greater miſtruſt of the king then his Maieſtie hath of you: for he calleth you, but you runne away: he hath promiſed and giuen you pardon, and yet you ſtil returne to your rebellion: therein are you relapſed. Gods vengeance followeth you: you ſeeke your woe, and eſchew your ſafety. Yet are you not afraid to be forced vnder paine of death to chaunge your religion, as they of the reformed religion haue bene: you are ſure of your religion, and therin are out of feare of that which they of the religion haue found harder then death. For your liues there reſteth mercie in God and the king, and of neceſſitie you muſt come to that, ſith you haue no other meane of ſafety, before either God or man: yet is it the thing which you ſtill ſhunne with mortall hatred. Why do you then ſaye that others miſtruſt you, when indeede there is no malice nor miſtruſt but in you? But would you take away this miſtruſt, loue your country, flye from deuiſion as from a peſtilence in your houſes, abhorre whatſoeuer is repugnant to the kings welth, honor, life, and the peace and ſafety of the realme and lands vnion. Otherwiſe who can truſt you? Shall you be accounted Frenchmen ſo long as you violate the vnion, obedience, and reuerence of the king? Nay being in the realme, who will not take you for enimies to the realme, becauſe by bringing in troubles and deuiſion, you extinguiſh the force therefore: For there is no force in France either in the townes, Nobilitie, Princes of the bloud and all eſtates, or in confederacie with ſtraungers, but onely in vnion with the king. The ſame is it which with Gods helpe hath bene the only barrier of France to make it vnacceſſible to all mē.

For God hath thought good to employ this meane to the ende to ſhew that he delighteth in vnion, that hee bleſſeth it, that he curſeth deuiſion, then which there is nothing more to be feared: for it bringeth fire, bloud, death and deſtruction vpon the foure corners of the realme. Yea I may ſay thus much more, that as wee ought to appoſe our ſelues againſt preſent death: ſo likewiſe that when an eſtate is once eſtabliſhed and aſſured we are not to diſpute whether it be lawfully, neither to ſeeke after the vſurpations or right which ſome would pretend or challenge, but rather to reſt quiet vnder the ſame, which being once eſtabliſhed, aſſured, approued, receaued, conſented vnto, and accepted of the eſtates of the land, albeit the beginninges ſeme not ſo lawfull, yet being once done, doth paſſe for a lawe, in ſuch ſort that the innouating or altering of any thing bringeth in more miſchiefes then the yeelding thereunto: Neither can any man conſpire there againſt, but he muſt withall ſhake of Gods yoake, ouerthrow the order that hee hath eſtabliſhed, diſturbe the eſtate which hee hath pacified, and abol ſh the peace of the lande to bring in warre: Whereof peraduenture this onely example may bee proofe ſufficient. Viz. that as Pompei, Cato, Cicero, and the Senate had ſome reaſon ſeing Ceſars ambition and purpoſes, to withſtand him: and to keepe him from altering their eſtate, and becomming Lord thereof. So neuertheleſſe when hee had once atchiued it, Brutus, Caſſius, and their partakers did euill to conſpire againſt him, neither did their conſpiracie purchaſe any other thing then thoſe great miſchifes that were wrought vnder the triumuirat, the onely rehearſall whereof would make mens haire to ſtand vpright, and yet the eſtate remayned in the famely of the Ceſars,

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euen after they had encurred all sortes of calamities for the assurance thereof. In such like cases therefore we must alwaies haue respect to Gods will as appeareth in this that our Lord saith: *Giue vnto Cesar that belongeth vnto Cesar*. The Apostle likewise *Honor vnto whom honor belongeth*: and afterwarde commaundeth obedience vnto principalities, which are no principalities, before they bee peaceably established: yea the Apostle saith that wee owe this obedience not onely for feare of the sworde, but also for conscience sake: Thus it imputeth more then the magistrates punishment, or any bodily paine, because it concerneth the conscience, also that the soules of those that continue it, that rebelleth against it, and that gainesaieth the yeelding of Cesars due, are guiltie before God. Secondly Gods will herein also appeareth that sith there appeareth no alteration without a verie gulph of mischiefes where the alteration chaunceth, we may well say that God will not haue vs to starte from the yoake which hee hath once laid vpon vs. If they therefore whom thou slandereſt, haue feared these mischiefes, haue continued in the kinges obedience, haue holden for the estate, haue endeuored to keepe and obserue their faith sworne to the crowne, would not force the right, & violate the politicke estate established by their fathers, and haue singularly reuerenced the vnion of Brittaine with the king and kingdome, are they to be blamed? What haue they done? They haue resisted the L. of Mercœur. Yea, but to the end not to disobey God and the king, or to make an other hell in Brittaine: for els they might haue brought in so many calamities as perhaps they shoulde neuer haue seene the end of thē: are they for that cause proude tyrants or Busiris as thou tearmest?

Now muſt we ſpeake of the Church: for thou ſayeſt that they whom thou calleſt giants, Buſiris and proude tyrants haue denounced war againſt God, Ieſus Chriſt and the church: but wherein? Becauſe they would not that which the church would: hereto they will anſwere that the prieſtes are to take care for their portuiſes, not for matters of eſtate, wherein they haue not to do, no not his holines: for his dominion ſhould not paſſe the walles of Rome, with the townes and villages adiacent, according as the firſt counſell of Nice in the preſence of Conſtantine did limit. His drifts are ſuſpicious, and many good men did murmure in their heartes, when at the beginning of this warre in ſome partes of this land it was ſaid that the drumme ſtroke vp for his holineſſe. The Pope is but a Prieſt, who peraduenture would bee an honeſter man if hee were the pooreſt prieſt in Rome. Ought he to haue dominion? No ſaith the Lord, if he follow the Apoſtles ſteppes, or be their ſucceſſor as he boaſteth, for ſpeaking to the Apoſtles of the dominion of kings he ſaid vnto them *It ſhall not be ſo with you*. To conclude, let him ſay that he is Chriſtes vicker, or ſucceſſor to the Apoſtles, as he tearmeth himſelfe, yet would not the auncient kinges of France knowing their ambition, permit any other Biſhoppe or Cardinall to enter into their counſell: For they haue giuen their faith to the Pope, they are his creatures, and doe call him their creator, whereby they make a ſeuerall bodye which will acknowledge no King for their Superiour but perforce, neither is ſo giuen to heauenly matters, but that they will bee doing alſo accordinglye with terreſtiall, and is indeede more diligent to intrude into princes affaires, and to gouerne kingdomes, then to preach the kingdome of heauen. For without feare

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of the loſſe of the firſt, they will take no care for the ſecond: yet will in the meane time pretende the handling of both. Witneſſe Pope Boniface, who came forth of his parlour with two ſwordes, crying, *Ecce duo gladij*, ſee here two ſwordes: Is not this proofe ſufficient that the Pope hath like authoritie ouer the kingdomes of the earth, as ouer the kingdome of heauen, that hee weareth two kniues in one ſheath, that he hath two armed handes, either that he is armed with double authoritie, that is, with as much in earth as in heauen? Is not he an heretike that doubteth thereof? Nay a beaſt that beleeueth it. As Phillip the fayre the 49. king of France gaue his holineſſe to vnderſtand. For thus had the Pope written vnto him.

Bonifacius, &c. Boniface Biſhop, ſeruant to the ſeruant of God, to Phillip king of the French, Serue God, keepe his commandements. We will thee to know that thou art ſubiect to vs both in ſpirituall and temporall cauſes: that thou art not to conferre benefices: If thou haſt any that be voyd, reſerue the fruites for their ſucceſſors: and if thou haſt conferred any benefices, we declare the ſame collations to be voyde and do reuoke them in reſpect that thou haſt conferred them, and whoſoeuer ſhall thinke otherwiſe, we denounce to be an heretike. Giuen at Lateram the nones of December in the firſt yeare of our Biſh. &c. Here alſo followeth the kinges anſwere.

Phillip by the grace of God king of France, to Boniface tearming himſelfe ſouereigne Biſhop, litle or no greeting at all. Let thy ſouereigne fooliſhnes knowe that in temporall cauſes we are ſubiect to none: that the collation of Churches and prebends belongeth to vs by our Royall prerogatiue, as alſo to conuert the fruites of vacations to our owne vſe: that ſuch collations as hethertowe haue made or hereafter ſhall make, are of force and by vertue of the ſame wee will

manfully defend ſuch as are in poſſeſsiõ againſt all men: & all thoſe that ſhal otherwiſe beleeue, we accoũt fooles & madmẽ.

But will ſome man ſay, he was an impudent perſon, as alſo it is ſaid of him that he entered the papacie like a Lyon, reigned like a foxe, and died like a dogge. In deed it was a maruellous impudencie as the Chronicles of France doe note, yet tooke he vpon him to be Chriſts Vicker vpon earth: this was the zeale, pietie and faith of thoſe holy fathers. And hereby we may perceaue whether that ſea is ſo wel guided by the holy ghoſt that it can neuer erre, as they preach vnto vs and perforce they would make vs to beleeue. And indeede that Pope gaue the Realme of France to the Emperour Albert: but would he haue giuen it to an other if hee could haue gotten it for himſelfe? Would hee haue made any conſcience of it? Did the Biſhops of Cologne, Treuers, Magance, Liedge or others make any difficultie to ioyne the ſworde with the croſſe, and ſo to lay hould vpon both ſwordes, when euerie one fell vpon the Empire? Thinkeſt thou that we ſee not well enough that there is neuer a one of your League, but would do as much againſt the ſtate of France if once it were ouerthrowen? No, peraduenture the primate of Lions would not. We ſee their cunning well enough: what made them to enter into this League? The expectation of ſome better kingdome from the houſe of Guize, Lorraine, Spaine or elſe where, then from their naturall king? They are not (I weene) ſuch beaſts as to thinke ſo. Who will imagine that they made anie ſhewe as if they would chooſe this man or that man king? It was more likely that as the Gouernors hauing gotten like authoritie as the king in their gouernments would haue made the ſame their houſe, ſo that thoſe would haue made their parts better, & become euerie

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man king of his owne. Eſay ſheweth vs almoſt the like conſpiracie of the king of Iſrael, the king of Aſſiria, & the ſon of Tabeal. They ſhould ſeaze vpon Ieruſalē, & make the ſonne of Tabeal king: yea ſaid they, but had they taken it, there was neither of the other two but would haue bin king himſelfe. And albeit they promiſed it to the ſonne of Tabeal, yet each of thē in his hart promiſed this to himſelfe, the one to make Ieruſalē the head towne of Aſſiria: the other, to make it the capitall towne of al Iſraell. And therfore ſaid Eſay there ſhould be nothing changed: Damaſcus ſhould remaine the head of Aſſiria & Samaria of Iſraell. Thus when ſuch people do vnite thēſelues & enter into League concerning ſuch affaires, euery one, notwithſtanding whatſoeuer his promiſes, imagineth only to deceaue his companion, & to make his owne portion the beſt: but they vnite thēſelues vpon neceſſitie, becauſe that alone they can do nothing. Heard you neuer the tale of the lame & the blind that ſtole apples? The blind could not ſee to do it alone, & the lame could not go, but the blind did carry the lame, & the lame with his ſtaffe did guide the blinde, & then they tooke of the faireſt: Euē ſo the clergie alone could do nothing, neither could the lords & gentlemē of the league do any thing vnleſſe the clergie carried thē. But in the end what will become of this cōſpiracy? euen the ſame which Eſay propheſied of that which was made againſt Ieruſalem, let not the kings heart be troubled. Let not the houſe of France be affearde, they are but ſmoking firebrandes. For as of a quenched firebrand there reſteth nothing but ſmoke, and that but for a while, ſo theſe ſhal not kindle as they threaten, neither ſhal they raiſe any other fire then ſuch as ſhal ariſe out of their Leagued Townes to conſume them, & from thē to deuour their townes, according to

the ſaying of Ioathan the ſonne of Gedeon concer-ning the towne of Sichem and the baſtard Abimelech, that of their conſpiracie ſhould grow no other but the deſtruction of Sichem by Abimelech, and of Abime-lech by the Sichemites. But in as much as ſuch conſpi-racies do bring foorth ſorrowfull calamities, and are occaſions of great miſhaps, they muſt be withſtoode. They whom thou ſclandereſt did perceaue that the holy mother Church of whom thou ſpeakeſt, held one ſide and that ſhe was very deepe in the match, where-upon they feared, Was it euill done? Who made the enroulements? Who decreed the faſtes, proceſſions, pilgrimages, ſhriftes, and other the deuotions which in the beginning of this wofull, horrible, wretched and bloudie warre, they tearmed *State of Grace* but the Pre-lates? Who was better then themſelues? Who did more haſten & ſet forward the matter then they? Who cauſed the preachers, Ieſuites and others in the begin-ning, middeſt and ende of their ſeditious ſermons to cry out, to warre, to warre Chriſtians, to war French-men? Who made them to cry out againſt the king? For the match was made againſt him. It was not for religion, for he was euermore a hundred times more zealous then the moſt zealous of thē. Is not the Cler-gie (being in reuerence more mightie then the king) to be feared in this buſineſſe, ſith it is euident that they be of the faction? Nay I will ſay thus much more, that it were good for the Realme they were not ſo mighty as to be able to make any commotion. The Prieſts of Ieruſalem were mightie in ſtore of wealth, in dignitie, power and great authoritie. Weeneſt thou that they were neuer miſtruſted, or that none watched vpon thē to ſee to their actions? Philo the Iew, ſayth that he pretendeth to proue out of the ſecond booke of kings,

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that of the three branches of the lyne of Nathan (to whom Dauid had decreed the kingdom, in caſe the line of Salomon ſhould faile, or that there ſhould not be a ſonne to ſit vpon the throne of Iſrael) one was to looke to the temple and prieſts, and therefore were they named Princes ouer them, not that they ſhould execute their office, but to ſee that they did it, and to meddle no further. As alſo an other branch was ouer affaires & offices of the kings houſe: and the third being children of the firſt branch, were accounted among the kinges children, & ſo named the kings brethren, becauſe they were next to the crowne. Neither was the vocation & authoritie of the Prieſts called in queſtion, as is that of our Prelates at this day: for it was grounded vpō Gods law, & their holy function, charge and office particularly from point to point ſet downe without omiſſion of any thing, which can not be ſaide of thoſe. For in the new Teſtament there is no ſpeech but of preaching the Goſpell, or onely worde of God, and adminiſtring the Sacraments, which are therein ſpecified as the full Eccleſiaſticall function, and ſo to intende to prayer and adminiſtration of the worde, and yet was it requiſite that they ſhould endure to be directed, neither was it to any purpoſe to cry *Holy mother Church*. If therefore thoſe were then miſtruſted, ſhall we repoſe anie greater confidence in theſe? Are not their purpoſes knowen to all men? Let them couer all that they haue done in their ſeruice and proceſſions with the name of zeale, yet haue good men often found their zeale vnto rage it ſelfe. The onely ſhame whereof will make men hould their peace. But in theſe times what are their ſhriftes, but firebrondes of warre, bellowes of ſedition and the fitteſt meanes to make their monopoles? And for theſe 15. yeares or more in all the

principall townes of this Realme, their ſeditious preachers againſt the king are witneſſes of my ſaying. Sith therefore that holy mother Church ſpeaketh ſo loud, that ſhe bloweth foorth nothing but fire and bloud, breatheth nothing but threates, cryeth vpon nothing but alarmes, hatcheth nothing but conſpiracies, bringeth foorth nothing but leagues, ſeeketh after nothing but warre, and woorketh nothing but diſpatches, enroulementes, contributions of coyne, &c. Haue they whom thou ſlandereſt done euill to watch, to beware, and to looke vnto themſelues, and not to conſent to this league? Yet tearmeſt thou this denouncing of war vnto God, to Ieſus Chriſt & to the church. Afterward thou ſayſt that it is to ſet vp a ſheafe of ſtraw to God, & to kick againſt the wombe of their mother. Thou ſpeakeſt of ſetting vp a ſtraw ſheafe to God, that is to ſay, to go about to deceaue God, or to ſet a good face vpon a naughty matter, before men that looke not narrowly thereto. As to ſpeake of peace, of obedience, of religion, of the king and of God, and yet to meane nothing leſſe, but rather to beare onely warre, rebellion, impietie, preſumption, fellonie, and Atheiſme in the heart. This do I take to be thy meaning, viz. in one worde, moſt notable deceite before God and man. But none of al this taketh place in thoſe of whom thou ſpeakeſt, ſith they doe but what they ought. If thou haſt expected otherwiſe of them & been deceaued, yet haue they ſtill done but their duties before God. Knoweſt thou not that of bad ſeede, men neuer reape good crop? Say (ſaith the Prophet) and it ſhall not be done: decree the counſell, but it ſhall not be determined. Accurſed be they (ſaith the Lord) that weaue the webbe without me. God hath made the winde to ride, & hath thruſt you from your expectation: this thou tearmeſt a

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ſheafe of ſtrawe, yours be it therfore. But you were deceaued in ſaying that it was to God: for in Gods ſight they could not haue done better: neither is it to kicke againſt their mothers wombe: for they haue done nothing vnnaturally or againſt their countrey. But to impugne their countrie: to ſell it: to betray it: to commit it to fire, bloud, ſword, and famine: to procure the deſtruction thereof by conſpiracies and leagues is more then to kicke their mothers wombe: for ſo do they open her bowels, & looke vpon all that is in her, they rent her in peeces and ſhed her bloud: they cõmit her to her graue: with her bloud they ſtayne the waters, they repleniſh the ayre with their cries and with her bones they couer the earth. It is more then to kicke againſt their mothers wombe: for they deliuer her for a pray to ſtrangers: for foode to the beaſts of the field: for paſture to the crowes, and for corruption to the graue: her goodly townes to the peſtilẽce, to the ſword, to barbarous bondage, to famine, to deuour ech other, finally to aſhes, & to be conuerted into ruinous walles. Helas! who looketh not for this? nay vnleſſe God take pitie of vs, who ſeeth it not? Can true & natural Frẽchmen doe all this to their mother France? No, but the Frenchmen that do it are baſtards and vntimely birthes of France, and the true Frenchmen do withſtande it. Who then art thou that ſayſt that it is to kicke againſt their mothers wombe?

Howbeit, ſith thou complayneſt ſo ſore, let vs ſee what troubleth thee: the deſtruction of Renes which (as thou ſayeſt) thou accounteſt certaine. But who tould thee ſo? My teares, ſayeſt thou, Whence will this deſtruction proceede? from the treſpaſſe of the great. What treſpaſſe? Mon-barots relaps, which ſayſt thou will be the cauſe of the deſtruction of Renes

of both great and ſmall. Albeit they can doe no leſſe thereto, then (if we liſt to beleeue thee) did the death of Ieſus Chriſt, to the cauſe of the deſtruction of Ieruſalem. Weepeſt thou for it? Why, thinkeſt thou not, that peraduenture there ſhall be no ſuch matter: but hearken a while, weepe for thy towne of Manſe, and other of the League, weepe ouer it, if thou haſt any foreſight. The ſaying of ſome one that then tooke your partes, and foreſawe the ende of this warre, may peraduenture come to paſſe, that is, that it would bee the deſtruction of the beſt townes: yea he proceeded ſo farre as to ſay, that we ſhould ſee the graſſe growe in the ſtreetes of Paris for cattell to feede vpon, and the mower ſtoope to cut it downe. God grant it fall not out ſo: but ſhe deſerueth ſo, ſhe taketh the courſe, and it is to be feared that her rebellion will call her to account for all the bloud that ſhe hath ſhed and dronke vnto this day. Yea euen ſhee more then all other the townes and forreſts of this Realme: let her therefore repent her ſinnes. Let vs all mourne ouer her and pray to God to pardon her: for otherwiſe ſhee is no greater then Rome the great: then the ancient Thebes with her hundred braſen gates, then Babylon the ſtrong, then Ieruſalem the holy, then Rome the miſteris: I ſay ſhe is no more then Rome, which hath ſo often paſſed the reuenging hande of God that Rome is no longer Rome, yea yet will ſhe be leſſe: for her bloud and whooredomes will come to remembrance before God. Thinkeſt thou otherwiſe? God is iuſt, he that ſtriketh with the ſworde, ſhall periſh by the ſword, he that leadeth into captiuitie, ſhall be led captiue: he ſhall drinke double of the cup that he hath poured foorth to others. There is an old prophecy that ſhe ſhalbe drowned, & the people ſhal cry alas, alas, alas,

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weepe ouer her and feare not for Renes, if ſhe do no wroſe then heretofore ſhe hath done.

Thou ſayeſt that the ſmal ones do ſuffer for the tranſgreſſions of the great. It is true. For the ambition of the giants, who are neuer content, diſturbeth heauen and earth, and as a man ſhould ſay, heapeth mountaines vpon mountaines, kindleth the fire in all places, bringeth the goodly townes into duſt, and the fruitfull fieldes into deſertes, couereth the ſea with pirats, and ſtaineth it with bloud, deliuereth marchants into theeues handes, maketh fathers childleſſe, and children orphans, women widowes, and churches void of piety, palaces without iuſtice, and houſes not inhabited: for the warre that ſpringeth of their ambition, maketh the world without God, without faith, and without lawe. It maketh the earth a very hell, and of men it maketh deuils. The warre that proceedeth of the ambition of the mightie, filleth all with feare, with howlings, teares, terror, curſes, blaſphemy, rauiſhments, perfidie, adultery, and violence. Warre cauſeth the daughter more dead then aliue to be defloured in her mothers armes, and the forced wife to loſe both life and honor in the preſence of her husband. O accurſed warre, that thou wouldeſt hurt none but thoſe that ſeeke thee, and haue as it were haled thee out of hell, to make an other hell in this world. And God comfort thoſe that ſeeke for peace. Warre is the cauſe of all theſe miſchiefes: warre ariſeth of the ambition of the mightie, and for the ſins of the great ones do the little ones ſuffer. So ſaid Cicero once or twiſe, that the ambition of the mightie bringeth a Chaos or bottomeleſſe pit full of calamities, which Philip of Macedon, being fallen in the wreaſtling place, and gotten vp againe, beholding the place where he had in the ſand left the print of his length, verie

pleaſantly giuing to vnderſtand, ſayd, ſee, man ſo little, yet neither little nor much doth ſuffiſe him, what then? Man to the end to grow great, feareth not to bring all thinges to naught. We do therefore ſay that thy ſaying is true, that the little ones do ſuffer for the ſinnes of the great. But if thou thinkeſt that France ſuffereth other then for the ambition of thoſe whom thou calleſt Gods fathfull ſeruants, thou art deceaued. For who wiſhed, ſought, deſired and began this warre, but they? What haue the king and king of Nauarre done but ſtood vpon the defenſiue? And as for the nobility of Brittaine whom thou ſlandereſt, they alſo ſtood to their defence when they did ſee the miſchiefe ſo neare thē that there was no remedie nor time of delay. The fire was to be quenched, and they would not encur the crime of treaſon by participating in the bloudy purpoſes of the league, but according to their dueties they ſought to ſaue Brittaine from the ambition of the inſatiable cruelty of thy gyants, whom thou termeſt Gods faithfull ſeruants.

Thou haſt reaſon to ſay that thou wilt no longer employ thy ſelfe for thoſe of Renes, in caſe they will hold for the Lord of Mon barot: but weeneſt thou that they holde for him? Go tell them ſo, and ſee what anſwere they will make. Thinkeſt thou that they be ſeditious as other the leagued townes which hold for euerye one that can ſeaze vpon them, and that take them for them ſelues? Renes holdeth for the king, and take not their gouernour for other then the kinges ſeruant, and for his part hee craueth no greater benefite, aduauncement or felicity but to do faithfull ſeruice to the king and Brittaine. What thinkeſt thou of their Parliament wherein haue bene ſeene as great iuſtice, piety, and grauity, as in anye other of the realme? What thinkeſt

thinkeſt thou of ſo many great and famous houſes whoſe abilities will compare with the greateſt of other prouinces in reuenues? Suppoſeſt thou that they will diſmember themſelues from the crowne, or riſe againſt the kinges obedience? Thou art in that greatly diſceaued, to thinke that they woulde abandon a king, the moſt noble, the greateſt, the ſtrongeſt, and moſt feared in Europe, to make themſelues a petty king, or that they will leaue the force of the mightieſt realme, and enter into dayly ſtrife there againſt by making themſelues a petty realme apart. It were as if they ſhould abandon the ſhadow of a great tree, the ſweetnes of the figge tree, and the licour of the vine for the bramble. They doe yet remember their auncient warres, and doe like of the clemencie of this eſtate, wherein they haue bene at peace euer ſince that by the free eſtates of the land Brittaine hath bene inſeparablye and for euer annexed and vnited vnto the crowne. Weeneſt thou that they had not rather ſtill enioy a quiet and peaceable eſtate wherein the king by Gods grace is able to maintaine them, then to haue continuall warre againſt ſo ſtrong a kingdome: But to cauſe them to rebel, thou makeſt them afraid of heriſie, and therefore thou ſayeſt that *The Lorde of Mon-barot is an heretike*, How knoweſt thou that? *When* ſayeſt thou *there were no more but this, that hee fauoreth Henrie of Valois, the ſame were more then ſufficient to conuince him of heriſie, or rather* ſayeſt thou *Atheiſme*. Vnleſſe thou holdeſt thy peace, in Brittaine they will cry a miracle. The beaſts do ſpeake: For to proue that the Lord of Mō-barot is an heretike, thou ſaieſt that hee fauoureth Henry of Valois. Is not thy ſpeech well proued?

If they that employ thee, do make any account of thee, we may well ſay both of them and thee, that in the land of blind men, they that haue but one eye are kinges. Is this proofe ſufficient that he is an heretike? Muſt he not do the king ſeruice? Belike thou calleſt it heriſie to do the king ſeruice, and to be faithfull vnto him: But it is thou that art an heretike herein, and plunged vp to the eares in Anabaptiſme: for thou wilt haue no king: thou termeſt him but Henry of Valois: Tho ſayeſt that the Lorde of Menbarot is an heretike, or rather an Atheiſt for fauoring of him. Thou maieſt well crye *Warre, warre I wot not what to ſay*, for thou makeſt ſo ſmall account of the king that thou makeſt the Lord of Mon-Barot equall with him, yea thou preferreſt the Lord of Mon-Barot before the king in that thou ſayeſt that he fauoreth him. And I beleeue thee to be ſo honeſt a man that thou wilt ſpeake no better of the king.

And indeede beholde what thou ſayeſt of the king. *He is* ſayeſt thou *worſe then the heretike*: Is it poſſible? *It is apparant* ſaieſt thou, wherein? *In that to his power hee endeuored to giue vs a Biarnian for our gouernour*, what then? Is this the cauſe of your taking of armes? At the beginning of theſe warres there was no ſuch matter: you armed your ſelues vnder an other pretence, euen quite contrarie, namely, becauſe the princes of the bloud (of whom the king of Nauarre is the chiefe) enioyed not their gouernments: But admit the king would as thou ſayeſt giue vs the king of Nauarre for our gouernour, becauſe he is a Biernian, is he no Frenchman? Shal we depriue him of that which God and nature haue giuen him? Is he not the firſt prince of the bloud, nor the firſt of the houſe of Fraunce, and right heire to the crowne? Who knoweth it not? Doth his being prince of Biarne, whereupon thou termeſt him a Biernian

nian, make him vncapable thereof? Despisest thou his discent from that side also? Read the historie of Spaine, and thou shalt finde that the realme of Nauarre, from whence this prince is come, and wherof he is the sonne, the head, and the Lord: is one of the chiefe kingdomes of Spayne. But I had rather thou shouldest argue this matter against those that would drawe his discent from Hercules the Libean, then me. For that great Hercules who againe after the death of Osiris fought with the Giants, and ouerthrewe them, made his sonne Hispalus king of Spayne, whose posterity raigned vntill Saul, and vntill seuenty fiue yeares after the destruction of Troye. Then was the realme deuided into sundrie dominions, whereby the Carthagenians gat thereinto, and afterwarde the Romaines enuaded it. But albeit this Nation was much troubled with them both, afterward with the Gothes, and then with the Sarazens, yet did the Gothes still leaue at libertie some noble men, and famous famelies, of those whom they found, whom they brought not into bondage, whether becauſe they could not so easely or in respect of their auncient Nobilitie and famous discent. Of these are discended those who not able any longer to beare the violent tyranny of the Gothes, called in the Sarazens to expell them, and afterwarde agayne expelled the Sarazens, and one of the chiefest of them was hee who erected the kingdome of Nauarre, of whom is discended the king that thou speakest of. Now, whether these famelies discended from the saide Hercules or not, I am content to saye that hee is extract of a most auncient and noble race, considering the very barbarous people had some respect vnto them and admitted them into offices and gouernments: neither is it incredible but that both the Carthagenians

and Romaines who were better acquainted with the reuerencing of the royall bloud, did ſo acknowledge them. Finally here thou ſeeeſt on that ſide the originall of that king whom in contempt thou calleſt Biernian. Well, no man can denye, but that on that ſide his diſcent is certainely from the nobleſt. If then becauſe hee is prince of Biarne, thou iudgeſt him vnworthy of the charge whereto God hath cauſed him to bee borne thou art verye vnskilfull: what wouldeſt thou haue ſaid in Egypt when Pharao gaue the gouernment to Ioſeph, who was a ſtranger, a bondman, an Hebrewe, and of a contrarie religion to the Egyptians, whom they abhorred more then you do thoſe whom you call heretikes? For they would not eate with them, where you are content to marry with the others wiues or daughters, or match your children with them, and yet vou call them heretikes: Are not you afraid of hereſie? It would neuer grieue thee that the king ſhould giue this office to a ſtraunger, if in caſe hee were a mutinous perſon and ſeditious like thy ſelfe, ſuch a one as woulde playe at *King by your leaue* as the reſt of thoſe whom thou termeſt good Catholikes, and Gods faithfull ſeruants. Moreouer thou ſeekeſt to ſmite two blowes with one ſtone: For thou art not content to throwe at the king vnleſſe the blowe light alſo vpon the king of Nauarre. Therefore when thou ſayeſt that the king will giue vs the king of Nauarre for our gouernour, thou ſayeſt, *he is a wolfe to keepe the ſheepe, and a foxe to locke to the hennes*: Speake if thou canſt with a little more reuerence of a king, of the firſt prince of the bloud, yea of the firſt childe of the auncienteſt and moſt noble fameły that at this day beareth crowne in all the worlde.

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If God ſhould ſend the king neuer a ſonne, is not the king of Nauarre the kinges ſonne? But thou wretch, how canſt thou reuerence the ſonne when thou miſuſeſt the Father? Art thou a Frenchman? Acknowledge Gods gift, the hope of the kingdome, and reioyce at his ſpringing vp. When the king hath a ſonne borne, all the realme reioyceth, euery one bleſſeth him, they couer him with holy wiſhes: but when hee cometh to the age of his value and force, ſeeing in him that which we deſire and more, what cauſe haue we to reioyce, and to giue God thankes? Howſoeuer it grieueth thee, yet ſhall the king of Nauarre bee herein a rare gift of God vnto France: an other Hercules to the king: a terror to the enemy: a light to the realme: the ioy thereof within: and the praiſe thereof abroad: euen to the vttermoſt bounds of the world.

That it is not ſo, how long haue you maliced him? He hath ſtifled the ſerpents that you caſt vnto him euē in the cradle: Theſe twenty yeares hath he bene in the fire, in bloud, and in armes: he hath fought againſt the Hidra of your league: he hath caried a hauie burthen as if he had heauen vpon his ſhoulders: hee hath watched night and day, he hath hazarded his life for the ſafegard of the king, the realme, and ſuch as in the realme haue no other father but God: hee hath entered into a hell of buſines, and is got out againe with victorie: all this coulde not ouercome him. What forces hath he had vpon his arme, namely within theſe fiue yeares? Is it nothing that he ſtandeth againſt all this? But God preſerueth him. True, but what honor is it to him in the face and knowledge of the whole world.

France is the Theater of the world: euery one ſeeth what is done: the Muſcouite heareth of it: the Turke is

aſtoniſhed: the Tartarian is abaſhed: the Perſian merueileth, and the Indian reioyceth: for his fleets do ſaile thither, yea euen without feare of the weapons of his ſo mightie Caſtilian enimye who detayneth the kingdome of his aunceſters from him. You haue brought him to nothing, prayed vpon all his goods, left him deſtitute of all his wealth, and leuied warre againſt him: he hath beaten you at his pleaſure, he hath taken pity of you, his forces haue encreaſed, Two of the ſtrongeſt kingdomes in Europe, haue not daunted him, neither made him to bowe. Now tell mee, had Fraunce euer ſo rare honor of anye ſonne of France? He giueth the glory to God whoſe arme hath wrought ſuch merueiles in our eyes. I knowe my ſelfe vnworthy to entreate of ſo haughty an argument, but the impudencie of your league emboldeneth mee. Thou forceſt me to ſpeake of thinges wherein God ma'erh him wonderfull, that is, in clemencie and incredible courtiſie towarde his enimies. Wilt thou know how? I will tell thee. You haue ſhotte at his life: you haue wiſhed nothing ſo much as to get him into your power: you haue ſet your ſeditious preachers againſt him: they haue gone from the text of the Scriptures to ouerrunne him vntill they haue bene wearie, and the ſweate hath runne downe their cheekes. You haue excommunicated, accurſed, & thundred againſt him in the court of Rome, you haue defamed him, & made him odious to the whole realme. You haue beaten the fieldes, and laid ambuſhes againſt him: being without compariſon ſtronger then hee, and deſirous euen to eate his fleſh, you haue forced him to the extremitie of the battayle. You haue endeuoured with your whole power if you coulde to bring him in diſgrace with the king,

which

which griefe of all other he could hardlyeſt brooke. By the eſtates which to that end your ſelues haue crowned and aſſembled, you haue gone about to diſgrade him from his honor, goods and eſtates, and cauſeleſſe haue adiudged him vnworthie life or ſucceſſion. So impudent haue you beene, as to ſounde the kinges minde, and therewith to wound his heart, ſeeking to force him to enfringe all lawes of nature, had not God giuen his Maieſtie grace to prouide for the common ſafetie of them both, and of the Realme, according to the ſaying, that the wiſe king ſcattereth the wicked and turneth the wheele ouer them. All this haue you doone vnto him and worſe if a man may ſo ſay: Contrariwiſe the king of Nauarre houldeth your liues deare, pardoneth you, will not behould any one of your teares, embraceth you all, yea he forgiueth your preachers. Art not thou then an execrable deceiuer and ſlanderer? If thou beeſt not an other deuill, be euen aſtonied at his plainneſſe: woonder at his clemencie, and maruaile at the cleareneſſe of that whom iniuriouſly thou tearmeſt a Wolfe and a Foxe. What? among you is it the part of a Wolfe and a Foxe to forgiue enemies, to bewayle their calamitie, to yeelde them good for euill, to embrace ſuch as would driue him away, to giue life vnto thoſe that ſought his death, to keepe faith to ſuch as falſifie it, to beſtedfaſt in all his promiſes and to ſhew an open heart to all his enemies? But tell vs what hath the king of Nauar done to thee, what haſt thou found in him? Doſt thou complaine? Then art thou the firſt that he hath offended. Art thou in feare of him for his religion? He is the better man, the honeſter, and the ſounder for it. But perhaps thou ſeeſt more goodneſſe in him then thou wouldeſt. Surely for your partes he hath not hetherto beene eyther Foxe or Wolfe to any

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man. His valour, his humanitie and his vprightneſſe are ſufficiently knowen to all men and his fame flyeth ouer the round worlde. Thou ſpeakeſt of the king of Nauarre. Haſt thou ſeene his furie? Euerie man feareth it. Can he reuenge himſelfe? It is but clemencie. It is not poſſible (wilt thou ſay) God can doe it: God giueth him the grace: his religion beareth it: experience ſheweth it. What ſhall I ſay more vnto thee? But that when God taketh pittie of the Realme, you ſhall be conuict of your mallice. Heare thee, it may fall out that the great maſtiſe may barke at his maſter, who neuertheleſſe will not kill him for it, but what a ſhame will that fault be to the maſtife? hee will euen hide himſelfe. Ceaſe therefore or you will be worſe then dogges. But if thou ſpeakeſt irreuerently of the king of Nauarre, thou doeſt no leſſe of the king him ſelfe, otherwiſe couldeſt thou be of the League? But this is your impietie: for pietie reuerenceth God in heauen, and the king vpon earth as a father. Thy iniuries are the ſincke of the iakes of thy mallice which ouerfloweth in thy letters that ſing nothing but ſedition: Of the abundance of the heart, thy mouth ſpeaketh, & talketh euen againſt the king. Thou art an other Semei, it was not forgiuen him: feare Gods iudgements who commandeth to reuerence the kinges. Thou ſhalt not ſpeake euill of the Iudge, ſaith God, neither ſhalt thou curſe the prince of thy people: but you haue leaue to do all. It cõmeth to you, not from heauen, but from beyond the Alpes. For a little holy water or 3. wordes of ſhrift you are quit. The Bull will abſolue this, yea it may be doone to ſo good an intent that you ſhall haue 1000. daies of very pardon. To lie, to accuſe, to ſlander, to ſweare falſely, to forſweare, to betray, to ſell both king and countrie, all is free for you (I ſay among you Leaguers)

Leaguers) yea it is holy and worthy of Paradice. For ſo you lie and deceaue to a good intent. And for holy mother church. But in the holy ſcripture it is ſaid, ſhalt thou lie for him & he ſhall can thee thanke? This ſaith Iob where he ſpeaketh of God againſt ſuch as would & weene to aduance his glorie by lies and falſhoode.

Then thou ſayeſt, *Thoſe of Renes had neede to take heede what they doe*, why? *becauſe* (ſayeſt thou) *it is vnpoſsible for them to keepe the title of Catholike ſo long as they will cleaue to the purpoſes of Mon-Barot and ſo conſequently of Henry of Valois*. What wilt thou ſay if a man aske thee why they be not ſo good Catholikes as thoſe of the League? For what haue the Leaguers more, or theſe leſſe in religion? Goe they not all to the Maſſe? Is there any ſurer token of religion among you then the going to Maſſe? What did the king then vnto you, who went to the Maſſe as much as any of you all at the beginning of this warre? Yet call you him worſe then an Hereticke. Who then can blame the king of Nauarre though he go not to Maſſe, for albeit he did, yet woulde you ſay no leſſe of him? But I perceaue that thoſe among you are the good Catholikes that enterprize againſt the ſtate, that ſeeke to ſtrippe the king: that goe about to make the kings electiue, or to bring the Realme to an Anarchie: for then he that hath nothing ſhould haue ſomewhat. The Gentleman ſhould be a Baron, the Baron an Earle, the Earle a Duke, and the Duke a Kinge: euerie one ſhould raigne in his turne. Euen the Biſhoppe ſhould be more then a Biſhop, and ſhould beare the title of a Prince. Then would it be a goodly matter to ſee France: for there would be not onely ſo many Prouinces ſo many kingdomes, but alſo ſo many Townes ſo many Lordes. The wiſe man will tell

you that it were better to ſleepe in the graue then to ſee ſuch confuſion. For euery one would be Maſter, and all rats in the ſtrawe and the ſtrongeſt get the pouch. But this is not it that thou feareſt: for thou feareſt not being an heretike: and to ſhew that thou art not afeard without a cauſe thou ſayeſt, *Confeſſe you not that the armies of the Biernian and of Henry of Valois are all but one bodie*, and then thou ſayeſt, that *it is to ſubuert the catholike religion*, as if of the two armies their Maieſties had made but one euen for that purpoſe, or as if neceſſitie to take heede of the league had not forced them. Perhaps the king could not ſo eaſely alone haue brought you to order and therefore called the king of Nauarre who ioyned with him, when both of them perceaued that the controuerſie was other then for religion. To be briefe, that is not it that leadeth you. For yet you want neither Maſſes, neither Prieſtes or Biſhops to ſay you ſome. Yea many times you haue more then your ſelues would. But I pray you, who began the warre? was it not your faction? Wherefore, to ſaue your religion? Who ſpake of taking it away? But ſome other matter helde you. The king had beene on your ſide, but at length he knew you. In the beginning had not the king his campe apart, and the king of Nauar the like? Warred they not ech vpon other to extremitie (witnes the battell of Coutras) and that for the ſpace of foure yeares? Being afterwarde vnited togither, thou ſayeſt it was to ſubuert your religion, but why ſayeſt thou not that it was for their better defence againſt you, who did firſt beate the fieldes, not for religion, but to aſſaile the ſtate? That was the cauſe that ceaſing all difficultie of religion they made of the two campes but one: ſo much doth the king of Nauarre owe the king. Say not therfore that it was to ſubuert religiõ, for they thought

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not vpon that when you beganne the warre: ech one liued quietly in his religion and you onely troubled the peace. But what wilt thou ſhewe vs? Wherefore cryeſt and complayneſt thou ſo much, that the people of Renes abuſing of their Lord Gouernor to the great intereſt of Brittaine are made to lift vp their heades againſt God? Thou alloweſt of religion againſt the kinges Maieſtie, and to ſtoppe and withſtande it thou tearmeſt lifting vp of the head againſt God. Where are wee nowe? What times? What houre? If the Diuell did eyther ſpeake or write, could he doe worſe? Wo, ſayth the Prophet, be to thoſe that call euill good and good euill, darkeneſſe light, and light darkeneſſe: thou doeſt it, in that thou alloweſt that which by all lawes is condemned. Rebellion againſt the king is condemned, and the king hath condemned him for whom thou ſpeakeſt: to the end to obey the king they haue withſtoode him, and that thou tearmeſt lifting vp the head againſt God. His attempt againſt the king & his eſtate is euident: where is then that goodnes that thou ſpeakeſt of? Is there any in this affaires? If he hath elſe where ſhewed his goodnes, I would to God in this buſines we had not found in him either ingratitude, treacherie or mallice. But what maketh thee to ſpeak thus? Albeit thou feareſt no ſham of the world, yet feare gods iudgements & remēber that there is no diſpenſation or pardō that can excuſe thoſe before God, which ſpeake vnreuerently of kings, trouble their eſtates & ſet their people in armes, as you do vnder a falſe pretence of religion. Thou craueſt recompence of the inhabitants of Renes for the euils that ſhalbe cōmitted in Brittaine: But will they be the cauſers of them? Yea, ſayſt thou, Why? Becauſe they oppoſed themſelues and ſought to ſtop the miſchiefe? Theeues aſſayling a houſe by night

may threaten to ſet it on fire, to ſpare none, to raviſh, force and do their worſt, vnleſſe men will open vnto them: yea they may ſay that ſuch as reſiſt them ſhall cauſe ſuch miſchiefe as ſhall neuer be recouered: yet all this notwithſtanding, if men can may they not reſiſt them neuertheleſſe? ſhall the law forbeare to repreſſe their violence for their threates? This is the like caſe: for what cauſe haue you to make warre? what iniurie hath beene offered you? Who hath taken any thing of yours? Who hath abridged your libertie in any thing? Was not all power in your handes? Did not your ſelues reigne? But it was not enough for your Gouernours to haue the kinges authoritie, vnleſſe each had alſo his ſhare in his title. For what elſe could you require? Peraduenture Paris rebelled for want of Maſſes and default of her religion: Did Orleans, Rouan, Tholouze and other Townes want Prieſtes, Monkes, Ieſuiſtes, Nunnes or Maſſes? Nay, they haue more then they neede for their ſaluation or quiet, and ſermons alſo, eſpecially at the Ieſuites handes. Would you not be wiſer, if you had not ſo many? Time will teach that your proceſſions, your ſeditious ſermons, your ſhriftes and other your deuotions haue vndone you: That deuotion that worketh wickedneſſe is not of God, but of the enemie. Euen the ſame which ſpeaketh of nothing but fire, bloud, drowning, drawing, death, rebelling againſt the king, and attempting againſt his ſtate, and life. Thoſe great Townes could not ſuffer the Proteſtants ſermons to bee made in them, becauſe they bee repugnant to their purpoſes, and would haue hindered the courſe of them if they had beene freely permitted. They would haue changed mens hartes and reduced them to the peace and obedience of God and the

the king. For this cauſe could not the heades of this League and thoſe mutinous townes ſuffer them, but a farre off and that againſt their willes, beſides that you haue ſtill murdered them. Yet when thoſe townes required the baniſhment of the exerciſe of religion from them, was it not graunted? Did the king refuſe you any thing herein? Hee graunted you all, and that (as it nowe appeareth) to the preiudice of his eſtate. You can not then complayne for your religion, we muſt therefore ſay that it is ſome other matter that troubleth you. The king hath ſmelt it out: you haue found your ſelues guiltie of all that he hath charged you with, you are conuict to be ſclanderers, and to vſe thy owne ſpeeches, who ſhall nowe pay for the broken pots, but they that haue played with our heads, alſo with the king and his eſtate, and haue euery man appointed of what ſhare himſelfe haue thought good.

Thou ſpeakeſt of the honour of maides and wiues and indeede in the ſuburbes of Towers we ſee that thy threates haue not prooued bare wordes. For if neither the preſence of the Curate, nor the reuerence of the place coulde bridle thy Catholikes from deflouring a maiden harde by the great aulter, yea euen in the Curates armes, what would haue beene done by all the reſt of your religion. Doe you thus paſſe ouer your rage againſt thoſe that are faithfull to the king and his crowne and will not (as you) rebell againſt his Maieſtie? Yet ſhall their honor remaine vnſpotted in the ſight of God, of his Angels, of all good men, yea of your ſelues & in the cõſciences of the moſt wicked: but of ſuch there could nothing be had but by force: & the violence offered to the body, doth neuer pollute the integrity of the ſoule where chaſtity reſteth.

But threaten as much as thou wilt: for where thou ſaiſt that your armie ſhall violate, force and murther the aged vpon their hearthes, yea euen repleniſh all with ſlaughter, yet for their owne ſafetie they will neuer rebell againſt their king: for ſo ſhoulde they doe euill that good may come of it: yea ſo ſhall they bring themſelues into an euident treſpaſſe, and into ineuitable danger for the eſchewing of an inconuenience that ſhall not come to paſſe: euen for the ſauing of themſelues, they ſhall caſt themſelues into hell. Let euery man in the name of God doe his dutie and leaue the euentes to God. Weene you that there is no other power but yours? You threaten, but ſhall you be let alone? You muſt binde many mens handes, and Gods firſt of all, who will turne his hande againſt the wicked when time ſhall ſerue.

Well among thoſe loſſes that thou foreſeeſt thou art troubled with the dead, & askeſt whether their town of Renes being cauſe of their death, can raiſe them again. Helas! My friend muſt the towne recompence all that your League will deſtroy? ſhall you do the miſchief, & muſt we make the mendes? What law hould you of? God hath no maſter, neither doth his law import thus much. He that worketh the wickedneſſe ſhall ſmart for it. Thou ſayſt it cõmeth of the trechery therof. How or wherein haue they bin trecherous? To the king? I pray thee where haſt thou ſtudied? what be thy laws? If euer there were Ciclopedie, it is among you. May any man ſweare againſt the king? That were trechery indeede. The moſt ſacred right next after God, is that of the king. In matters concerning the ſeruice of the king, his eſtate & welth, or the peace of the Realme. We ought couragiouſly to ouerſlip all amitie, conſanguinitie, alliance, kindred & affinity. Herein the father hath no ſon,

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the ſonne is againſt his father, and the brother againſt the brother, neither doth any man feare leaſt his ſword ſhould fall vpon his friendes. In matter touching the kinges life, euery man, eſpecially the Frenchman, taketh all for his enimies. Renes therefore in this caſe is vnblamable before God and man, and of the miſchiefs thereby committed, the fault is in them that commit them without cauſe. Then thou askeſt what may bee ſaid at the day of iudgement. *What will you ſay in the great day* ſaieſt thou, *where you ſhall neede no attourney, for your ſelues muſt pleade your cauſe: when your conſciences ſhall accuſe you before the iudge of iudges for ſo many vices perpetrated through your default.* O wretch, dareſt thou ſpeake of the latter day? Who is more to feare it then your ſelues? For when God will not iudge of your tranſgreſſions, when he ſhall allow of your deteſtable rebellion, repleniſhed with rapine and malice againſt the king and the realme: I will ſay he ſhall bee no longer God. You haue brought the realme into fire, bloud, famine, and a pray to the ſtranger, and for the glutting of your greedines, you haue troubled the holy quiet thereof. Thou ſpeakeſt of pleading this matter in the laſt iudgement: But thou ſhalt not paſſe ſo farre this day, but that thou maieſt ſee ſome ſentence giuen againſt thoſe that defend this caſe of a wicked ſoule. What moueth thee to write as thou doeſt? What wouldeſt thou haue? What doeſt thou pretend? Thou knoweſt that it is not thy religion that leadeth thee. Wanteſt thou any thing? Hath any man taken ought from thee? Doth not thy conſcience reproue thee? Yet if you now ſleepe in your ſinne, the iudgement of God will waken you, and you muſt appeare: Then wil your ſinne accuſe you: you will condemne your ſelues: neither ſhall you eſcape the vengeance of God, vnleſſe before your death you

confeſſe your offences and craue pardon of God, and the king, to the ende that in that daye that you ſpeake of, the ſonne of God, that king of kinges and iudge of all men may be your atturney to helpe you to your pardon.

Thou askeſt how the towne of Renes will excuſe it ſelfe before the iudgement ſeate of God. *What excuſe ſayeſt thou will you bring? What defenſiue reaſons?* But he that ſhould tell thee that thou art but a ſcoffer, ſhould ſay true. There will be no ieſting, and with reuerence muſt we ſpeake of theſe matters: Euery one ſhall carry his proces ready made, ſo as there ſhall nede no defenſiue reaſons. But weeneſt thou that thy buls, pardons, or maſſes ſhall ſtand thee in any ſtead? Arme thy ſelfe with croſſes and holy water here: take the frock if thou liſt, but make thy account, that all that is not it that muſt ſaue thee. Enterpriſe not therefore, if you pleaſe, any thing vpon that confidence as you do. Hee that killed the late Lord prince of Orenge was found furniſhed with certaine prayers in virgin parchment (as they terme it) that hee ſhould beare about him for a paſport euery way, and to bring him ſtraight to paradiſe without any feare of hell or purgatorie, much leſſe of Limbo. You tell them goodly matters that liſt to beleeue you. You would take vp money to pay with intereſt in the other world, as well as the prieſtes of the lower India: For doth not he that ſelleth paradiſe, and offereth it for the money that he receiueth, more then ſo? Yea doth not he that warranteth paradiſe for a murther worſe then that? To the end the more eaſily to abuſe the people you keepe them in ignorance, and ſo maye ſoone perſwade what you liſt, furniſhing thoſe with warrants, euen the fureſt in the world, whom you employ about any murther. If you may attaine to your pur-

purpoſes, what care you for damning their poore ſouls? You promiſe ſaluation, you make them to beleeue that death for ſuch matters is martirdome: that to murther a king, or prince, or other neceſſarie mẽber of the cõmõ wealth is meritorious, and at the latter day enioyeth glorie with Ieſus Chriſt. Let men iudge of you whether you be daungerous people or no, or whether you deſerue not to be baniſhed among the Caniballes. Who ſhall truſt ſuch preachers and confeſſors, ſith they practiſe ſuch horrible matters vnder pretence of Gods ſeruice, and with promiſe to bee the firſt ſaued? Your preachers haue taken and led him to heauen by the hand that poyſoned the late prince of Condé, ſaying of him that he was Gods Aungell that had ſlaine the Dragon. Thus do you take Gods name in vaine: who ſhall reproue you? You will haue no cenſor: who ſo reproueth you is an heretike: but hee that ſhal beleue that you haue God in your power: that you make him and vſe him as you liſt: that the Lord in the latter day will not miniſter iudgement without the aduice of the holy Father: that your warrants, abſolutions excommunications, bulles and other of the like deuotions ſhall take place: he I ſay that ſhall beleeue all this ſhall be a good Catholike. Hereupon you make mẽ commit what tranſgreſſions you pleaſe. You are not indebted to the inuentor of murthers. For hee could neuer haue induced his mãſlears to ſlaughter, had he not firſt ſhewed them his paradiſe: but onely for an Agnus Dei, which (you will ſay) the Pope hath bleſſed thriſe in the name of the holy trinity fiue times in the name of the fiue woundes, and certaine times in the name of the ioyes or ſorowes of the virgin: or ſome other trũperie that you giue to ſome wretch, you make him enterpriſe what you wil: you aſſure him of S. Michael, of the virgin

for his warrants before the iudgement ſeate of God. Thus do you leade hell, and promiſe paradice. What do you not make men beleeue? Againe for an other teſtimonie of your impudencie, you neuer vſe religion, but to atchieue your purpoſes. Thou ſpeakeſt of the day of iudgement, not for any feare that thou haſt, for otherwiſe wouldeſt thou abuſe it, as thou doeſt in induce the ſubiects to rebell againſt their king? But wouldeſt make them afraid. Thou openeſt hell: thou vnchaineſt the deuils, and bringeſt them in, thou makeſt heauen to fall, and thou feareſt men with the day of iudgement: but who ſhould be more afraid then thy ſelfe, thou that goeſt about to aboliſh all equity, policie, and iudgement? Hardeſt thou neuer the tale of him that was afraid of Calues, who if in the day time he had ſeene a calfe in the ſtreete, he would haue fled, looked behinde him, cryed out, and ſeemed to feare the calfe ſhoulde haue bitten him, but by night he would haue ſtolen the kine: was not he ſore afraid? In ſome pointes you leaguers do reſemble him. For you ſeeme as you feared hereſie, you threaten hell: you terrify with the day of iudgement: but albeit there be nothing ſo terrible (what ſoeuer face thou ſetteſt on the matter) yet doe your ſelues feare none of it all. And whereas you ſeeme to be afraid, and do terrify others, it is onely to the ende to attaine to your purpoſes. Thus wouldeſt thou do to thoſe of Renes. I ſpeake onely againſt the leaguers: for who vſeth ſuch faſhions but they that would be doing with kinges? All good men do abhorre all theſe dealings.

Farther, becauſe thou wouldeſt we ſhould know that thou reuerenceſt the day of iudgement, let vs ſee what thou ſayeſt. *Can you in the preſence of the liuing God* ſayeſt thou: *by ſuborned witneſſes impute any oppreſſion to him*

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that neuer ſought other then the quiet of your prouince? Why in going about to make them rebell againſt their king, doeſt thou ſeeke their quiet? What do kinges to rebellious prouinces? Is the breach of their peace their quiet? Calleſt thou it quiet, to bring men into immortall warre? But why wouldeſt thou proue that before God which hee ſeeth euidently? God is not forgetfull: that which is paſt is ſtill in his preſence. Where the conſcience accuſeth of troubling the realme, ſharing it out, breaking the peace, of ſubſcribing to the death of princes, and of bloud, muſt we ſeeke witneſſes before God? Harken, if thy conſcience doth now accuſe thee, what will God do when thou ſhalt come before him in his great and laſt iudgement? There my friend, ſhall be giuen of all matters, of all ſuites, and of all deedes in one moment the definitiue ſentence.

Yet is not this all, thou threateneſt them with the Angels: For thou ſayeſt: *The Aungels of Heauen ſhall ariſe to vpholde his innocencie. Heauen and earth ſhall aske vengeance of your ſo hainous trechery that the report thereof doth make the moſt barbarous nations to quake for feare and horror.* What meaneſt thou, doeſt thou make the Angels of heauen atturneis in ſuch cauſes? What hath bene done to Duke Mercœur? Hee was quietlye and without ſheeding one droppe of bloud refuſed the gate. His purpoſes were deſcried, and he knowen to be of the league: he was miſtruſted, and therefore kept from plunging Brittaine in a cruell warre, and ſaieſt thou that he had great iniurie, and that the Angels will vphold his innocencie? You haue made the king to fly, and you will robbe him of his eſtate? Thou confeſſeſt it, and canſt not denye it. For thou entituleſt him onelye *Henry of Valois*, and ſpeakeſt of the angels. But think vpon the ſacred parliaments that you

haue oppreſſed: irreuerently thruſt out of their holye ſeates of iuſtice, and led captiue without reuerence of God or his iuſtice, euen at Paris, albeit ſome then cried God ſaue the king and his iuſtice. This haue you done, yea you haue ſeditiouſly impriſoned them in their ſcarlet robes becauſe they held for the king. For the ſame cauſe haue you at Tolouze put to death the chiefe preſident, a man accounted one of the beſt Catholikes and greteſt iuſticiers in the realme. I am aſhamed (nay who doth not abhorre it) to ſhew what you did to the kings perſon in picture. For it is incredible that Frenchmen ſhoulde ſo vſe their annointed king. If you be Frenchmen, the Frenchmen are deuils in you. Your leagued cleargie gaue their conſent, and yet the Angels ſhall defend your partie. But your crueltie hath ſurpaſſed all this. For ſince the wryting of the premiſſes you haue ſlaine the king, whoſe wofull death wee heard off while this was in the preſſe. O moſt vile wretches: haue I ſayde anye thing of you, or of your furie and rage which is vntrue? Now do you iuſtify me in all that heretofore I haue ſpoken of you. God hath deliuered a good king into your power. Helas, God graunt it bee not to puniſh our ſinnes, or to prolonge the calamities of France. It is to bee feared, conſidering how deſirous the late king was to extinguiſh the warre, and to eſtabliſh peace in his realme: conſidering alſo how he labored, and how able he was by a good reformation to decide the controuerſies in religion. But now hath God diſplayed your malice, and incredible trecherie. Now do I ſee that ſome helliſh furie driueth you. How could it haue bene done otherwiſe? Your attempt in this warre is horrible, ſith you commit ſuch abhominable factes. God is not on your ſide, but rather the enimye of nature, of all goodnes,

goodnes, and of ſaluation. You ſhew how bloudy your ſuperſtitions are, and how dangerous ſuch a vermine is in a realme.

Truely it was not without cauſe that when the foure begging orders began, men foreſaw nothing but miſchiefes, and all kinds of calamity. Then did euery man cry againſt them, euen Pope Iohn the two and twenty, who wrote a booke againſt thē, as alſo did diuers learned men in France, namely, William of Saint Amour. They condemned theſe beggers as the plague of the world. Euery man cryed out againſt them, as taking them for thoſe foure bad angels that ſhould be loſed to hurt the earth, and to keepe the wind frō blowing: that is, that ſhould ſtop the courſe of Gods word which is the ſpirit or wind of the lips of the mouth of God. They were called the foure wagons of hell: and that realme was ſaid to be accurſed that ſhould haue them in it: yea there were that propheſied of the miſchiefes that this vermine would commit, and that in the end they ſhould be expulſed for their deceites, euen that they ſhould be a ſcorne to the world. The Biſhops and curats acknowledged not this kind of people. They were forbidden preaching, and the adminiſtration of the ſacraments. Yet by litle and litle their kingdame increaſed. The firſt worke they did, was to ſupplant curats (as theſe haue done them) by preaching & ſhriuing: yet were they not ſo greedy of any thing as of the bodies of the dead, by reaſon of the gaine of purgatorie which then waxed warme. How euer they were reſiſted, yet got they to be ſo aduanced, that ſome of thē haue bene Biſhops, ſome Cardinals, and ſome Popes. As alſo they haue greatly endeuored themſelues to defend the papacie, and ſuccoured it in time. At the firſt they were wallet men, & roagues, in the ende from knaues they grwe to bee

great men: but alwaies beggers. In vice abhominable, witnes their doings in England, when king Henry the eight baniſhed that vermine, euen long before the reformation of religion. But is it not a maruaile that we heare neuer a pleaſant tale but of their deedes? That we neuer laugh but at their follies: that we neuer wonder but at their impudencie: that wee are neuer aſtoniſhed but at their furie, and that we neuer tremble but at their rage: and yet the worlde repoſeth their ſaluation in them? What, is the worlde bewitched? There hath bene no account made but of them: they haue ſhriuen kinges: they haue dealt in the greateſt affaires: they haue deliuered curſed inſtructions: they haue climbed into the hieſt chaires, euen ſo high that they haue ſought to gouerne kingdomes, to chaunge kings, to bend the people to their deuotion, and to diſturbe the ſtate.

This wofull argument requireth we ſhoulde ſpeake of the Iacobins. Was it not a Iacobin that poyſoned the Emperour Henry the ſeauenth? That did Pope Clement procure, becauſe that Emperour ſpake of reforming the Church, and then gaue out that hee died for ſpite, becauſe he could not be reuenged of his enimies. This Iacobin poyſoned him with beaten diamant, in miniſtring vnto him the communion of the bloud in his challice. One Pope alſo was poyſoned in the ſacrament which himſelfe had conſecrated: you take it to bee the fleſh and bloud of Chriſt, but this ſheweth that you are deceaued. For can ſuch malice of Satan haue anye place in the fleſh and bloud of the liuing God? Theſe men died as is afore ſaid, & a Duke of Guyen alſo. That Iacobin feared not to mingle the duſt in the cõmunion, with the ſame hands wherewith hee helde the body of God: when hee made it

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(as you ſay) and this with the ſame hande wherewith he lift it vp, drew the knife againſt his king and ſo ſlew him. Can any man ſpeake of a greater contempt of their religion? Who will beleeue that theſe men do repoſe any truſt in the Maſſe, or that they do beleeue that they handle the bodie of the ſonne of God, much leſſe that they make it? Hath any man euer heard ſpeaking of ſo barbarous a matter, cõmitted by a religious perſon againſt a king, euen againſt his owne king?

Yet muſt I ſpeake one word more of the originall of the Iacobins that we may thereby knowe them alſo. While S. Dominicke the author of this ſect was in his mothers wombe ſhe dreamed that ſhe was deliuered of a dogge, that helde a torch wherewith he kindled a fire in the world, & brought all into combuſtion. Howſoeuer the Iacobins doe expound this dreame, yet ſignifieth it no other matter then the rage of their inquiſition (which is alwaies compoſed of Iacobins) that is, the furie of their coments, their crueltie among them ſelues & the furious follies of their S. Dominick, who ſo will read his legend ſhall ſee what he both ſaide and did in the warre againſt the Albigeois in the time of king S. Lewes of whom is deſcended the king whome God hath of late eſtabliſhed in this Realme. For of the two ſonnes that the ſaid S. Lewes had, you haue extinguiſhed thē that remained of the firſt in the perſõ of the late king. But what care you? you are no Frenchmen: yet would you command in France. In the meane time you haue quenched the lampe, the wealth & the health of the Realme, in depriuing it of the king, euen when he was at the point to agree the controuerſie for religion: which would haue been the peace, cure, life and ioy of France, as being the only way to drawe it out of warre, death and hell, and to bring into France ſuch a

golden world as we ſee in other Realmes and countries, whom neceſſitie hath likewiſe forced to reformation. Truly it is but folly to thinke euer to ſee any peace in Frãce before we be reformed. God ſo willeth vs: his law cõmandeth, reaſon requireth it, and neceſſitie conſtraineth vs. For among our controuerſies of religion, we looſe all religion. Piety is changed into impiety, iuſtice is made iniuſtice, and reaſon exaction. Charity giueth place to cruelty: it ſeemeth that God is no more: Satan beareth ſway. We heare no man ſpeake of God, but in blaſpheming him: of heauen, but in renouncing it: of hell, but in curſing: of the ſoule but in damning it: or of the deuils, but in calling vpõ thẽ. Neither do we ſee either deuotiõ or ſuperſtitiõ. Atheiſme ſlippeth into the harts both of great & ſmall. And there is nothing to be ſeene but a manifeſt contẽpt of God, & reiecting of his will. For men will haue no other God but thẽſelues, & their own luſtes: whereof will enſue, & that ſhortly vnleſſe it be remedied, with ſuch contẽpt of God, the like cõtẽpt of the king, of his Princes, his iuſtice, the church, all goodnes & honeſty, and as many calamities & miſeries in France as in hell. And a man may ſay that this deſperate league ſeeketh nothing elſe. But the meanes to plucke vp the roote of this contempt, is a full reformation according vnto God: But, will ſome ſay, wee will none of that: well all good mẽ do long therafter, & the hearts of all other are in Gods hand, who bleſſeth holy purpoſes & either cõuerteth or withholdeth the harts of the wicked. The kingdome of Iſrael was neuer in greater proſperity & power, then when it flouriſhed in godlines vnder Dauid and Salomon. Neither was the kingdome of Iuda euer more feared & honored, or enioyed more welth, peace & cõfort then vnder the reformation of Iehoſophat, Ezechias & Ioſias. As alſo it was

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not infortunate, but when they called vpon others beſides God. If therefore we be deſirous of the like proſperity: let vs beſeech God to reconcile the king & the Realme, and to vnite the Realme and the King: to ſubdue his enemies vnto him by a ioyfull peace, rather thē by a ſorrowfull warre: to giue him grace to reigne quietly: and that our ſtormes may nowe ceaſe: that his raigne being long and of many yeares, may be vnto vs but as a faire day: that our warre may be turned into peace, our fury into clemēcie, our feare into aſſurance, our wofull voices into ſoundes of ioy, and all our rage into compaſſions: that the weapons may fall out of all mens handes, to the ende to embrace as brethren: that our bloud may be ſtaunched, our woundes cloſed vp, and our teares wiped away. To be briefe, that this helliſh fire which hath ſo long flamed in the bowels of France (whereby ſhe renteth, ouerthroweth, and as a mad beaſt teareth her ſelfe in peeces) may for euer bee quenched. Then the kingdome being reduced to God and his Chriſt, the ayre of France ſhall ſound of nothing but the prayſes of one only God.

Truely if we be bound to pray to God to bleſſe our bread & wine which we do eat & drink, with other the food that we do vſe & all the benefits that he beſtoweth vpon vs, much more are wee bound to pray vnto him to bleſſe vs our king, of whoſe life we do liue: for wee liue by the breath of his noſtrilles. If Ieremie taught to pray to God for the peace of Nabuchodonozer, much more ought we to pray to God for the peace and proſperitie of that king, whom all the Nations of Europe do admire, yea euen the whole worlde, for the moſt deare and rare gift of God that euer was beſtowed vppon France, neither is there any but the franticke Frenchman that denieth ſuch a benefite.

Now to returne to thy letters. Thou tearmeſt the doings of them of Renes *trecherie*, yet were they faithfull both to God and the king to whom both they and their aunceſters had giuen their faithes. What trecherie can any man ſee herein? Nay who ſeeth not meere fidelitie? But to ſpeake of trechery, we may alleadge that of the Leaguers. Whatſoeuer they would haue of the king, they had: he rayſed them to honors: to offices: to benefices: to gouernements and to greatneſſe. They were (as a man ſhould ſay) kings, and in their gouernements might doe more then the king, of whom they made no account any longer then they liſted: being through his clemencie exalted ſo high, they ſought to caſt him downe, and preſumed to ſet theſelues vpon his bed of iuſtice. What wilt thou ſay, was not this meere trecherie? But let vs ſpeake of the houſe, the cauſe of all theſe calamities. What manner of one was it 60. yeares agoe? Of what degree? What offices had it? What reuentues? Who brought it euen into the world but the houſe of France? Was not their alliance with the houſe of Bourbon their greateſt honor and alliance? A marriage with the daughter of the Scottiſh king? But how came that but by the fauour of the French kings. How many offices? How many honours? How many benefices? what power? what authoritie hath it ſince gotten? A houſe that had not aboue 18000. francks rent to grow the richeſt in France through the kings grant? whereby it grewe ſo proud that it preſumed to be equall with the Princes of the bloud, yea to goe before them, if they would haue ſuffered it. Doeſt thou not finde that this was well riſen? had they not enough whereof to content themſelues? A daughter of their houſe to match with a king? To haue the whole dealings in their handes, during the

reignes

raignes of 4 kings? was not all this ſufficient to make this houſe faithfull to the king? Lookeſt thou for any greater trechery? But all men expected as much of this houſe: & it is ſaid that king Frances the firſt, propheſied the ſame. Now let vs ſpeake of him whom in thy letters thou doſt ſo highly exalt. God and the king ſo farre fauoured him, that the king maried his ſiſter. And wheras ſhe culd haue bin cõtent with a yonger borne of the houſe of France, beſides the Princes of the bloud, the king neuertheleſſe ſet vppon her head the nobleſt crown of Europe. But as for him, he hath honored him with one of the goodlieſt gouernmẽts in the Realm, after he had aduanced him to a great & rich marriage, yet all thoſe that had obtained ſuch aduancemẽt at the kings hand, haue conſpired againſt his eſtate, perſon and life. Yea I ſay they haue conſpired againſt ſo courteous a king, as there neuer came any diſcontented from his preſence, ſince God put the ſcepter in his hand: no not themſelues, vnleſſe they were malecontent for that hee left them not his throne to raigne in his place. In his life time they ſought to quarrell for the ſucceſſion, albeit hee was as young as themſelues: they ſought I ſay to quarrel for the ſucceſſion, wherin they haue no more right then the pooreſt Gentleman in France. Their ſearches after the genealogie of Charlemagne (vpon the which the Ieſuites and all your leagued Clergie ſo often entituled them *the burgeons of Charlemagne*) together with their writings againſt the Salicke lawe doe teſtifie that they pretended againſt the Realme the auncient quarels of the kingdome of Anieow, the Dutchie of Bar, and the County of Prouence. If then thou longeſt to ſpeake of any deteſtable trechery, ſpeake of this. And as for thoſe of Renes, know thou that they are approoued by the king, and allowed of by all men, ſauing ſuch as thy ſelfe, who ſayeſt *that they are but a pray to the Deuill*, whereof thou ſeekeſt to make them afeard in ſaying that *The Diuell calleth for them*, But tell vs why? Becauſe they haue falſed their faithes: To whom?

To the gouernor: why they neuer promiſed him any thing contrary to the kings ſeruice. He neuer asked thē any thing other then for his Maieſties ſeruice: for that was alwaies thy pretēce: weeneſt thou that otherwiſe they would haue harkened vnto him? But had they made him any ſuch promiſe, were they bound to kepe it? might they not lawfully ſhrinke from it? May the ſubiect promiſe any thing to the preiudice of his ſoueraigne? Ought either he or any enhabitant in the Realme ſo to do againſt the honor, helth, welth or peace of the land? May ſuch a promiſe contrary to God be holden? or ſhould not the houlding of it be a hundred times greater tranſgreſſion thē the making? But they had (ſayſt thou) promiſed their faith to their benefactor, *who had pacified the ſtate of the Towne*, ſo ſaiſt thou: but he had kindled the fire, the flame whereof theſe men haue diligently and wiſely quenched. Is there any more dangerous fire, then ſedition and reuoult, or any fire that men ſhoulde make more haſte to quench? He had ſet the whole ſtate in trouble: hee aſſured it to himſelfe and thruſt out the king: calleſt thou that pacification? Whether for the one partie or the other, it was the kindling of a warre which would not haue beene ended without the deſtruction of the one part, peraduenture of both: and becauſe they did their duties both to Brittaine & to the king, are they *a peruerſe Nation*, as thou tearmeſt thē? Do they beare therefore *viperous hartes*? Or do they *eate out their mothers bellie?* Oh wretch! art thou not aſhamed? Say wel, if thou canſt, of that which is good, otherwiſe thou ſhalt be worſe then the diuel. For he, albeit he maliced the ſonne of God, yet did ſay that he was the holy one of God. They haue ſaued their countrie from your ſedition, and therefore thou ſayſt that they are a peruerſe Nation. Their heartes moult with ſorrow vpon conſideration of the miſchiefe of your league, whereupon they preuented it and this thou ſayeſt to proceede of a viperous heart. You ſeeke to breake and rent their mother Brittaine in peeces, they ſaued her

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out of the clawes of your monſtrous league, and this thou ſaieſt is to ſeeke to eate out their mothers bellie.

Thou alleadgeſt vnto vs the ſtorie of one Andronicus and the Lyon his gueſt: but to what purpoſe? To conuince Renes of ingratitude. Wherein? In that the Lyon acknowledged his hoſte & phiſition, but Renes hath not acknowledged the Lo. of Mercæur her benefactor. But they will tell thee that as yet he hath not drawen any thorne out of their foote: he hath not yet healed them: hee ſought rather to haue put ſhackles vpon our feet, manacles vpon our hands, and haulters about our necks, to haue diſgraded our towne from all honor: to haue pulled downe our turrets, and laid our walles on the ground: to haue made our town a wildernes & ruinous walles: to haue ſacked houſes, & brought vs, our wiues & children into baniſhment, to fire and bloud, & to haue put all to the ſword. Thus farre (had not God taken pittie of vs) had he hazarded our eſtate. For this is the end of ſuch rebellions: are not we then greatly beholding vnto him? Is not he our great benefactor, & we more cruell then the Lyon, in that we will not acknowledge him, ſith he ſo greatly procured our ſafetie? If a man ſay this vnto you, what anſwere can you make? For this is the very trueth of the matter. Thou ſpeakeſt of broken pots. Helas! he that liſt to beleeue thee, what broken heades wouldeſt thou make? Howe manie Townes wouldeſt thou put to the ſacke? How much countrie wouldeſt thou lay waſte? How manie perſons wouldeſt thou ſende into baniſhment, and how many ſoules into hell? Beleeue me, eſchue ciuill warre and turne it from the ſtate, vnleſſe thou be ſo vnnaturall as to deſire to ſee the glory, ioy and felicity of thy king, of the Realme, yea of thy owne houſe in the duſt. What haſt thou more to ſay? *That the enhabitants of Renes haue beene at the ſchooles of Embroin and Liſander to learne to deceaue.* What leſſon findeſt thou out of the ſchooles either of Liſander or of Embroin? Whom haue they deceaued? The

king? Thou wilt ſay, their Gouernors. But they will denie it and ſay that they neuer promiſed any thing contrarie to the ſeruice & fidelity due to the king: Alſo that perceauing that it cõcerned the ſeruice due to his Maieſtie, & the peace of the countrie, they performed no part of the ſaid Lord of Mercæurs pretence. If he were therein deceiued, that which they did was becauſe they would be faithfull to the king, & keepe their oth which they had promiſed & ſworne to his Maieſtie, & ſo on their parts there was no deceipt: for there was no mallice in their doings. But he deceaued himſelfe in that he expected from them more then the integritie and fidelity of ſo honeſt men could afford. Neuer aske therfore by whom a man may now ſweare at Renes: for there is no periury, but all faith & loyalty. And had they done otherwiſe, had they not bene periures, traitors, & diſloyall? Renes hath maintained the foundatiõ of all humaine ſociety in keeping their ſworne faith: it hath reuerenced the name of God, and feared his thunder wherewith he ſmitteth the pariurers, and hath faithfully obſerued the oth made to the king and his crowne, wherupon it ſhall be called *Renes the loyall:* but thou art wiſe to ſay that at Renes the women will no longer truſt their husbands. Theſe be thy words. *Who will truſt thee, that haſt deceiued ſuch a Prince? How will thy towne be maintained without faith which is the foundation of al humaine ſociety? What trafficke canſt thou haue ſith none dare truſt thee? For who will truſt him that hath violated his faith? What wife will truſt her husbandes faith, ſith you haue violated a publicke faith, as was that of the vnion: euen that which you ought to your Gouernor?* Thou chargeſt them with deceauing a Prince: but is it deceipt to keepe themſelues from deceipt? Thou wilt ſay that they had ſworne & promiſed him: that is, as if a cõmunaltie did ſo eaſely bind it ſelfe, beſides that ſuch an obligation is voide in matters againſt the king & the cõmon welth. It is an eaſie matter to terrifie a communalty: but vpon notice of better counſell they may bee likewiſe better aduiſed.

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To cõclude, they neither ought or might promiſe him any thing againſt the crowne: for ſo had they bene periured. Beſides that we are bound to the king, to his life, & eſtate rather then to father, mother, wife, or children. The towne of Renes then hath conſtantly kept her ſelfe in her firſt faith, and in her duety to the king, and hath no whit violated humaine ſociety. But had ſhe fulfilled thy minde, ſhe ſhould haue violated euen the firſt bond of this humaine ſociety, that is her fidelity to her king and country. This faith once falſified, tell me what elſe thou findeſt that can countenance an eſtate in a realme? What leaueſt thou but an helliſh coũtenance: but the very kingdome of darknes, confuſion, and all ſortes of calamities, yea euen hell it ſelfe. But on good iudgement if thou haſt any, and thou ſhalt finde that they haue faithfully obſerued their faith in theſe pointes wherin thou accuſeſt them of breach and falſification thereof. Put haddeſt thou had thy deſire, they ſhould haue bene periured, euen in the horribleſt degree of periurie of all, where now their credit will be greater and richer then euer, both with the king and all other men. Yet feareſt thou that the wiues will no longer truſt their husbands faithes. Woulde they truſt them better if they were traitours to their king? Perhaps ſhould they haue ſome greater cauſe to honor thẽ? But thou art a firebrande: thou ſeekeſt to ſet diuiſion in a Realme, in the townes, in the fieldes, in the houſes. If thou beeſt no Ieſuiſt, yet art thou worthie to be one. If thou ſhuldeſt ſhriue the women, thou wouldeſt tell them many goodly matters: but they are no dealers in theſe affaires: in the meane time ſuch as be wiſe, do cõmend their husbãds, they lift vp their hands to heauen & giue God thanks for that by the diligence, diſcreation and fidelitie of the gouernour and their husbands they ſee themſelues ſaued from ſacke, fire, bloud, famine, murther, and other miſchiefes, which the timorous wiues do feare in time of warre, and do tremble at, when they ſee the danger wherein the towne had bene, had

not God take pitty therof, by inſpiring their husbands with good counſell. How tearmeſt thou it the faith of the vnion, which is broken? what vnion? It is your league. Wilt thou call the conſpiricie of theeues that kepe the woods, cut the paſſengers throats, & take from thē al that they haue, an vnion? The vnion thou ſpeakeſt of is ſuch an other: for by it you would ſeaze vpon the goods of the beſt Frenchmē and the kings eſtate. Therupon had you already deuoured your ſelues: France ſhould neuer haue had peace & this thou calleſt an vnion. Muſt a ſacred name be abuſed to colour your bloudy purpoſes? Then thou askeſt *which of the Saints ſhall pray for thē ſith they ſeeke to bring in thoſe that breake down the aulters.* Thou ſuppoſeſt that the Saints do nothing but look vpon the alters, who bring to thē, who giueth to them, who lighteth them, who doth them good, who erecteth to them ſome braue image, or ſome faire aultar, or that they liue only of offerings, & in heauen haue no ioy, but in that is done to thē on earth. Muſt wee beleeue this becauſe the Curate ſayth it? aske him ſecretly between you two, & he wil ſay no. Weeneſt thou that they gape after goodly aulters & rich offerings? God is their fulnes: God doth ſuffice them: in God are they cōtented: God is all vnto thē. They reſpect not this world. The benefits that God there giueth to his, could mās hart neuer cōprehend, his eie neuer ſee, nor his eare neuer heare: & they whō God fulfilleth with his glorie, haue perfect ioy in him, & are fully caught, ſtayed & rauiſhed without being any thing els where. Such is the nature of God & his glory. But what feareſt thou? For they ſhal neuer I aſſure thee, ſee the breking of their aulters, neither were they whō thou feareſt for that, called in for any ſuch purpoſe, but they are called to ſaue the king & his crown, for there is nothing elſe in queſtion, & as for thy aulters, beleeue that if they be of God, God will preſerue them. Thy greateſt care is, *how they may preſent thēſelues before God, ſith they haue made no account of his cōmandements.* If a man ſhould aske, wherein they haue failed, or which of Gods commandements they haue broken, what woldeſt thou ſay? ſtill they haue violated their

faith

faith. To whom? to the gouernor. But it was first due to the king. We may imagine that thou beleeuest that God hath cõmanded in fauour of the gouernour to rebell against the king, his life & estate: for (saist thou) for that cause are they of Renes reiected of God: the Angels do sue against them: the Saintes doe disdaine them: yea euen the blessed Virgin Mary (whom saist thou) the Protestants do so greatly abhor. Who told thee this? For thou speakest as if thou wert newly dropt out of heauẽ. But if thy speech be to be iudged by the word of God, all that thou saiest will proue false. For the holy scripture saith not that God abhorreth the right, neither cõsequently do the heauenly spirits. Yet bringest thou in here the Angels of heauen as agents, or criminall proctors: & of the Saints whõ you all make aduocates, thou now makest disdainers, saying that they disdain those that haue done nothing but according to God & the law, for the countrie & for the keeping of their faith sworn to the king. Thou chargest the Protestants that they abhor the holy virgin. Where hast thou beene, that thou yet knowest nothing of their religion? But admit thou knewest as much as their ministers: thou art so honest a man that thou wouldest say neuer the lesse. For lying, the diuell & thou art all one. Who knoweth not that they beleeue all the articles of the faith or the Apostles creede, which is repeated at the end of euery sermon: taught to euery child: and vsed in their domesticall prayers euening & morning: wherein with great reuerẽce, kneeling on the ground, they confesse what they beleeue of the holy Virgin? Read their bookes & thou shalt see that they cal her the mother of God, not of the godhead, but mother in respect of the humanity of our Lord, who is very God. Thou shalt find that they cal her blessed for bearing the Sauiour of the world in her wombe. But more for her saluation in that through a true & liuely faith she bare & embraced him in her hart as her only Sauiour. Thou shalt also perceaue that they confesse that she might say of her child, *He is my God*: also that (sauing the reuerẽce due to so great a mystery, which passeth all other) shee might say of God in the person of

our Lord, *This is my child.* True it is that they ſeeke no ſaluation at her hãds, for they find that there is but one God that ſaueth, that ſhe is not our *Emanuel*, that is to ſaie, *God with vs*, but that it is her ſonne, who being the verie eternal God, was made verie man at the appointed time. And by Gods word they know that he is the onely mediatour, the onelie God and man, the onely aduocate, the onely interceſſor for vs in heauen when we haue ſinned. 1. Ioh. 3. They alſo find that there is no other name vnder heauen giuen vnto man, whereby we may be ſaued, and that there is no ſaluation in anie but in him. Thou wilt crie out that they haue broken her images. That neither is, ne ought to be done in diſdaine of the holy virgin, but of a zeale to Gods glorie, and as Ezechias did to the brazen ſerpent which had bene erected by Gods commandement, yea and which figured Ieſus Chriſt. Iohn. 3. They ſawe that ſome ſought ſaluation in thoſe images, that they kneeled vnto them as vnto God: that they made an Idoll of the virgin Marie and her image, wherin ſhe was more diſſigured & diſhonored, then repreſented. And they ſawe that God hath forbidden Idols, alſo that he hath forbidden vs to ſeeke ſaluation but in one onely God. If they then to whom it belonged, haue thus taken awaie the images: they will tell thee that it was according to the worde of God, the auncient counſels and doctors, and for the glorie of God and the ſaluation of his Church. But if anie ſhould breake the images of the virgin in diſdaine of her, they ſaie that it were a horrible crime before God, and worthy death among men. This would they ſaie that thou mighteſt vnderſtand that in the reformed Churches they honor & reuerẽce the holy virgin ſo far as may ſtãd with Gods word.

Now to returne to thy ſpeeches, and to ſee what followeth. *Heauen* ſaiſt thou, *will fall vpon you, the earth will open to ſwallow you vp, and hell will be readie to receiue you, you ſhall bee the goate of lecherie, the Camelion of trecherie, the Tyger of cruelʼtie, and the monſter of diſloialtie.* All this ſaiſt thou. Thy

ſpeech

ſpeech,were it to anie purpoſe, would be a ſtreame of eloquence.But to whom ſpeakeſt thou? Whom wouldeſt thou make afeard? Thoſe that are as reſolute as lions, & that do better know the equitie of their cauſe, then thou that art a man. Thou vttereſt great ſpeeches: but to what purpoſe, or who maketh you ſo bold? It is becauſe you weene ſome man will beleeue you,at the leaſt ſome hairbraind perſon: & it is inough for you if ſome ſmall ſedition & cõmotion may ſpring thereof. Thus do you ſeeke to blind the peoples eies with a hope of ſundry matters: but with this thy leane rhetorike thou miniſtreſt matter to beate thee like a bandogge. For where thou ſaiſt that heauen will fall vpon them, thou lookeſt vpon Iudas, who was oppreſſed with deſpaire, as if the skie had fallen vpon him. And where thou ſaiſt that the earth ſhal open to ſwallow thee vp,and that hel ſhal receiue them,thou thinkeſt vpon Chore,Dathan,and Abiram.But who ſhuld be his maſter?Who betraid his king?Who deliuered,or would haue deliuered him to the leagued Prieſts, to haue made him a Monke like your ſelues?And who rebelled againſt the ſtate ordained by God,as did Chore,Dathã, and Abiron,but you feare therfore leaſt the heauens fal vppon all you of the league,as alredy it beginneth,& hel ſwallow you vp,as did Chore,Dathan, and Abiron. Albeit the earth openeth not of her ſelfe in your waie,yet muſt you into it. If you die in your ſin,& before your death aske no forgiuenes of God,the king & the realme.The hiſtorie of God teſtefieth,and we hold that as certain as there is a God,that ſo certain is your deſtruction & ruine. Thou ſpeakeſt of the lecherous goat,but to what end? Is it becauſe they wold not ſubmit their daughters & wiues to the ſlippery luſts of your barbarous troupes? Helas,that is it that wee feared. What wilt thou ſay if there be any lecherous goats,or that among your troups(witnes the ſuburbs of Tours)they deale worſe than euer did the Sarazens in France? What wold you do at Renes and els where,if you were the ſtranger? Yea diddeſt thou threaten thoſe that reſiſt you heerewith. As for that which thou alleageſt of the Camelió for trechery, of the ty-

Tiger for cruelty or of the monſter for diſloyalty, with whō doth it better agree then with you: For to ſhrowde thē ſelues vnder the name of God or religion, euery day to take a new pretence wherewith to deceaue the king, to make him looſe his forces, to attēpt againſt his eſtate, to wreſt it frō him, to take no pitty of ſo many lamentations, weepings, & teares of the people: wiſheſt thou any greater Tigers for crueltie, Cameleons for trechery or mōſters for diſloialty, thē thoſe that haue thus attēpted againſt the king, his perſon, eſtate & life? The king is Gods image vpō earth, his throne is ſacred, his countenance reuerent, his life deare, & his perſon holy. There is no crime comparable to ſuch fellony. Parricide is nothing in reſpect of the attēpts againſt the king. While he liueth, al liue: in his perſon God ſheweth mercy to the realm & bleſſeth it: we liue of the breath of his noſtrels: he is that faire tree that holdeth, keepeth & cauſeth men, beaſts & the foules of the ayre to liue vnder her ſhadow. The king kepeth the wicked in feare, he ſafely preſerueth the innocents, and cauſeth all to liue in peace. Then are they Tigers for cruelty, Cameleons for trechery, monſters for diſloyalty, & if thou wilt Gotes for lechery, that ſmit, aſſault & enterpriſe againſt the ſtate, life & perſon of the king. Now tel me who you are? For all this haue you done, yea ye haue ſlaine him. But what greater monſter for diſloialty wouldſt thou haue then to borow the name of God to couer your cōſpiracies? You made your accoūt that mē would neuer haue imagined that ſuch a conſpiracie could haue proceeded out of a counſell, wher were men aſſembled for reformation in the Church, but that it was the doubt of the Ieſuits that ſhriue ſo deuoutly. To deale with ſuch matters in ſhrift, where mē kneele down ſo humbly to cōfeſſe their ſins to God & his Vickar, who wil know thē or elſe can giue no abſolutiō, if it be not a monſter of diſloialty, tell vs what it is? Would you thus vſe your religion and yet be called Catholikes? Thou wilt yet ſay that you do nothing but what the Proteſtāts haue don. Nay they neuer did as you haue done: for they haue alwayes ſhewed that they neuer imagined to put down the king, but alwais praied

praied for him: yea they habandoned and diſcharged their power when they had the better hand. They tooke armes. true: but they had iniury: ye tooke from thē the benefit of the kings edicts, their libertie, their liues & their religion, the exerciſe wherof had alwaies bin granted thē, as ālſo their armies were allowed & their ſtrāgers paid, & acknowledged for the kings faithful ſeruants. That which had bin giuen & irreuocably ſworne vnto thē, ought not to haue bin takē frō thē, no not by the king himſelfe: yet haue you taken thē frō thē, namely you of the houſe of Guize euē againſt the kings will, whoſe authority you haue abuſed, ſhrouding your ſelues vnder a falſe pretence of religion. Well, your vizard is pluckt off & you are knowen, you haue reuealed what you would haue done. For without any iniury offered vnto you eyther in libertie, goods, liues or perſons, much leſſe in your religion, you haue takē armes againſt the king. This can you not deny, for you entituled him but *Henry of Valois*: beſides you haue executed him in picture as is aforeſaid, & afterward moſt trayterouſly murdered him by your cōfeſſor: are not you then Cameleons for trechery, & Tigers for crueltie? Where thou weepeſt for the vnion broken at Renes, thou art much more grieued at the faith falſified at Blois, & ſaieſt that it will grow into a prouerbe, as did the Punicke fayth. Yet ſpeakeſt thou not very largely of this matter, whereby thou art thought the wiſer. For to what purpoſe is it to be atturney in a cauſe alreadie iudged & loſt? Weneſt thou that herein faith was falſified? It was but iuſtice executed vpon thoſe that had falſified their faith. If thou ſaiſt that faith was giuen them: to whom was it giuen? To him who after the faith giuen made his party the ſtronger: who alſo after the giuing & taking of his oth enterpriſed againſt the king, but neuer tooke the kings faith but in purpoſe to breake it with the king? I would weete of thee whether the king gaue him his faith, that he might come to enterpriſe againſt his Maieſtie, & eſtate: to cōmand, and purchaſe voices: and to play the maſter, as if there had beene no other maſter but hee? *Frangenti fidem, fides frangatur eidem.* To a breaker of faith, let faith be broken. It was his part to haue kept his faith, &

not to haue practiſed againſt the crowne, perſon, ſtate, and life of the king, or the peace of the realme, but for dooing otherwiſe he hath his reward, yet no faith broken, for he was iuſtly puniſhed that had, and cõtinually did break it: neither was there euer king but would haue done as much, yea, thy ſelfe, if thou woldeſt but looke vpon thy conſcience, woldeſt ſaie that it was wel done, conſidering (ſo great was his power and ſo forward were his affaires) that the king had no other meanes to ſaue himſelf. If a man come into a houſe vnder colour of good faith, & offereth to take away thy life, & to get the maiſterſhip in thy houſe, & thou canſt no waie eſcape but by taking away of his life, wilt thou not do it? But the law armeth thee herein. If a Prince thẽ may do this, ſhal the king haue no greater priuiledge? Was the kings doing at Blois ſo great a tranſgreſſion? was it ſufficient to ſtirre vp rebellion, & to make the Frenchman to take armes againſt his king in the behalfe of a ſtrãger, that ſtill falſified his faith vnto the king? If therevpon you take occaſion to rebel, you were before conceiued of the euil: and that blow broke out the villanie of the impoſtume of France. Why, muſt you for that cauſe ouerrun the fields as you haue done? There is neither temple nor alter at Paris but you haue viſited, and a thouſand and a thouſand candles haue you in one daie put out, with horrible imprecations againſt the late king. What ſay you now that God hath heard you? Yet were your praiers but furie, and your vowes but rage. God hath heard you in his wrath as he heareth the loſt child that praieth for his fathers death, whereof enſueth his owne deſtruction. You haue iniured the late king in his picture: you haue loked awry vpon him, you haue curſed him, you haue ſhamefully trailed him about, hanged him on a gybet, made vp his proces, executed him, & ſome of you euen haue murdred him, vntil a Iacobin by treaſõ ſlew him in deed. On the other ſide, the image of the enemy to your late king & the realme you worſhipped. Your fury aſtonieth me and your rage maketh me afeard. Euen hel is no worſe, I tel you truth, & I am aſhamed and do abhor the diſhonor & impiety of France, & the

want

of reuerence of the Frenchmã to his king. Oh frantick people! Thou haſt not the wit to ſee that thy tẽples are become temples of frenzy, fury & rage. What doth thy deuotion deſerue? Iudas for betraying & ſelling his maſter, king, & lord braſt in the mideſt. I will make no cõpariſon betweene the king & our Lord, but I deteſt the Frẽchmens treaſon againſt their king & their cauſeleſſe furious deuotion againſt him. God hath iuſtly viſited thee with ſuch blindneſſe: beleeue therefore that thy attempt againſt the perſon, life and eſtate of the king is a moſt horrible treſpaſſe, witnes thy own rage, for therby do I know it better thẽ before. But wouldſt thou haue any other teſtimony? Expect then ſome horrible vengeance of God, for otherwiſe thou wilt neuer be taught. But rather God bring thee again into thy right wits, & grant the king power to vſe full remiſſion of ſo many treſpaſſes, which is more neceſſarie for his Realme, then the Buls of Rome, that in part haue ben the cauſe of all this rebellion & calamity. When thou ſpeakeſt of breach of faith, looke vpon thy leagued Prelats that haue broched al this, where is their faith ſworne to the king & the Realm? It is lawful (ſay they) to breake it for the benefite of holy mother Church, ſo as men need not ſweare any more but by the faith of a Prieſt. But what weeneſt thou to do with ſo many iniuries: thinkeſt thou the rather to perſwade the people of Renes for calling thẽ *rude, ignorant & ſluggiſh people that ſoiourneth in the puddle of ignorance*, & then for calling the gouernor *an heretike that quoifeth the people and haleth them through the myre as mẽ leade beares by an iron chaine*? Haſt thou not made a good ſpoke, yet ſhall not this people be found ſo rude: but ſhall we find thẽ any wiſer at Paris & els where? Time will trie: God grant it be neither by fire nor famine that maketh men eat one an other, neither by the ſword but by repentance, euery of theſe mutinous townes cõming to craue peace of the king: then ſhall Renes haue glory & ioy, & ſee her ſelf led not through mire or labeı inthes, neither by an iron chaine as they leade beaſtes: but they ſhall be led like true Frenchmen, that are vnited and cloſed together with a chaine of gold, whereof

the two endes are faſtened to the diſcreete and eloquent tongue of Hercules, according as the auncient Gaules were woont to be portrayed. For the force of reaſon is the Gaules Hercules: and ſuch noble mindes as the true & naturall French, will not be led but by the ſtrong reaſons of a liuely & perfect eloquence: that is it that bindeth, vniteth, and leadeth them. Then ſhall it bee a comfort to thoſe of Renes that they were ſo led, and the Lo. of Mon-Barot, whō onely thou ſtomackeſt ſhall haue honour. Thou art not aſſhamed to ſhew thy impietie. For when thou exhorteſt this people to rebell againſt the king: thou ſeeſt that nothing but death can enſue: thou ſeeſt it in maner preſent and ineuitable, as in trueth it is: and to take away this feare, thou wouldeſt make thē beleeue that death in this quarrell ſhall be Martyrdom: that it ſhalbe a glory for them to die for the Goſpell, euen for God (ſaieſt thou) who was willing to die for vs, and thou holdeſt that in ſo iuſt a quarrell we muſt die for him that hath giuen vs life. Ah wretch! is it a Martyrs death to die a rebell againſt his king: to die leagued & a conſpirator againſt his eſtate and life: to die for fellony: to dye a rebell againſt God, a traytour againſt his countrie a mutinous and ſeditious perſon? Tearmeſt thou this the glorious Martyrdome of our Lorde? Hath God giuen thee life that thou ſhouldeſt looſe it in tranſgreſſing againſt thy king and countrie, where thou doeſt owe it? As for that that thou ſpeakeſt of the Maſſe, of the croſſe and other things, what can all that (notwithſtanding whatſoeuer deuotion) ſeeme in a bad cauſe? Sith you haue God againſt you, who ſhall ſaue you? The arke of the couenant, a Sacrament ordeyned by God, ſaued not Iſraell euen in a good cauſe. How good ſo euer deuotion is, yet muſt wee knowe it to bee graunted vppon Gods worde: and therefore we muſt not vſe it to couer or vpholde a bad cauſe: for God looketh vpon the heart, and ſtayeth not vppon theſe outwarde ceremonies. He loueth plainneſſe, peace, obedience to the ſoueraigne, and loue towarde our neighbours. Otherwiſe he abhorreth all our deuotions, yea albeit he had a hundred

and

and a hundred times commanded them. I will haue mercie (ſayth God) and not ſacrifice. Hee ſayth alſo, Why come you before me ſeeing your handes are full of bloud. When you ſhall crie vnto mee I will not heare you. Sith then that thy Gedeons and Sampſons haue armed themſelues againſt the king, thinkeſt thou that all thy goodly deuotions will ſaue or make them the honeſter men?

But let vs ſee what thou ſayeſt of the kinges armie. *Viſite the enemies campe* (ſayeſt thou) *and thou ſhalt finde none but Atheiſtes, tormenters, cutters, vnnaturall Sorcerers, Heretickes, polluters of Churches, robbers of the common wealth, deflourers of women. There the harlot hereſie, with her ſiſters crueltie and hypocriſie doe leade the firſt point of the armie.* Theſe be thy wordes. But doeſt thou iudge vs to be Atheiſtes? Wee beleeue in one onely God: thou knoweſt it well enough, whereupon doeſt thou builde? Thinkeſt thou that the Proteſtantes bee Atheiſtes, becauſe they pretende no ſaluation but in one onely God, who alone hath created the worlde? In other matters they will aunſwere thee that ſome will ſay one is none: but in matters of ſaluation one only God doth all and is all and who ſo ſeeketh more ſauiours & other meanes of ſaluation beſide God, findeth leſſe, yea hath nothing all. Thou ſpeakeſt of cutters: I heare ſay that there lyeth all thy griefe: but knowe thou that the king taketh what gard he liſt, and what executioners of his iuſtice he pleaſe. Neither is he to be contraried, when the enemies are to be dealt with. Kings are called Gods, for they kill and grant life, they do what they wil. Whether by day, by night, in the chamber, in the bed, at the table, in the ſtreete, in the temple, euen at the hornes of the aulter. Did not Salomon comaund euen Bannaiok the Prince of his armie to ſlay Iob, the greateſt & mightieſt of Iſrael, one who had ſerued Dauid, had commanded ouer the men of war, and had ſo often ſaued the king & realme that the ſafety of Iſrael was due vnto him, I mean ſo farre forth as next vnto God it might be done to any man. Yet ſought he not the Realme for himſelfe, but for Adonias Dauids eldeſt ſonne, and the

ſonne of a kinges daughter. Albeit he laide hould vppon the hornes of the holy & ſacred aulter of God, crauing pardon in the name of the mightie God of Iſraell, yet did wiſe Salomon command him there to be ſlaine. This was an acceptable offering to God: for God loueth iuſtice, eſpecially againſt the enemies of kings, & diſturbers of kingdoms, becauſe therin cõſiſteth the welth, peace & ſafety of the world. What elſe wouldeſt thou haue? Thinke that the king may uſe what iuſtice he liſt, I ſay, where neceſſity, reaſon & equity do command. Yet muſt we ſee your pretence wherupon ye call the late king heretike, to the end the better to know your integrity. The late king would haue nothing but peace in his land: he would ſupport as well the one as the other religion vntill ſome good reformation: he would not ſee anie more bloud, he had bin glutted therwith, & had asked forgiuenes of God for the ſame. was he therfore an Atheiſt? but you ſpake but of killing, drowning, baniſhing, burning, and confiſcating, & when you were told that ſo you ſhold make France a wildernes, you anſwered that France could neuer be without inhabitãts. Is not this rather Atheiſme? The late king would not obey you, whereupon you tooke your pretence to call him Heretike, yea thou calleſt him Atheiſt. What people be you? If a good king will not be a Phalaris, a Tiger, a Buſiris, he is an Atheiſt. Into what times are wee growen? Whereas thou calleſt thoſe of the reformed religion heretikes, they wil anſwere that they can better tel what they beleeue, then you what you do worſhip. That they beleeue that ſaluation cõmeth from God, & the lambe, & that is the confeſſion of the Catholike Church, whereto all the Angels of heauen do ſay Amen. Apoc. 7. ſo that if they were Heretikes, the Catholike Church muſt be an heretike, yea euen the Angels thẽſelues. But you haue charged thẽ with this to the end to haue thẽ rooted out, & ſo to ouerthrowe the faireſt forces of the Realme, & the piller of the crowne, to the end afterward with more facility at your owne pleaſures to make an alteration in the ſtate of France. And therefore it is no hereſie that is in vs, but malice that is in you.

FINIS.

The Diſcouerer of France to the Pariſians, and all other the French Nation.

Faithfullie tranſlated out of the French:
by *E. A.*

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